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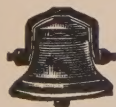
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The Spirit of Missions

THE REV. G. WARFIELD HOBBS
Editor

KATHLEEN HORE
Assistant Editor

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THE RIGHT REV. ROBERT ERSKINE CAMPBELL, D.D.,
Sixth Bishop of Liberia
Consecrated November 30, 1925



CROSSING THE UPPER ST. JOHN'S RIVER IN LIBERIA

In a country where there are no ferryboats and no bridges except those made of vines, Bishop Campbell often has to cross the rivers on a raft like this

Liberia as Its Bishop Sees It

A review of the opportunities and needs of
the evangelistic, educational and medical
work of our Church in the Negro Republic

By the Right Rev. Robert E. Campbell, D. D., S. T. D.

Missionary Bishop of Liberia

PEOPLE USUALLY ASK, "Why is a mission, anyway?" They are inquiring thus on all sides because they are skeptical as to the usefulness, or even the desirability, of missionary work.

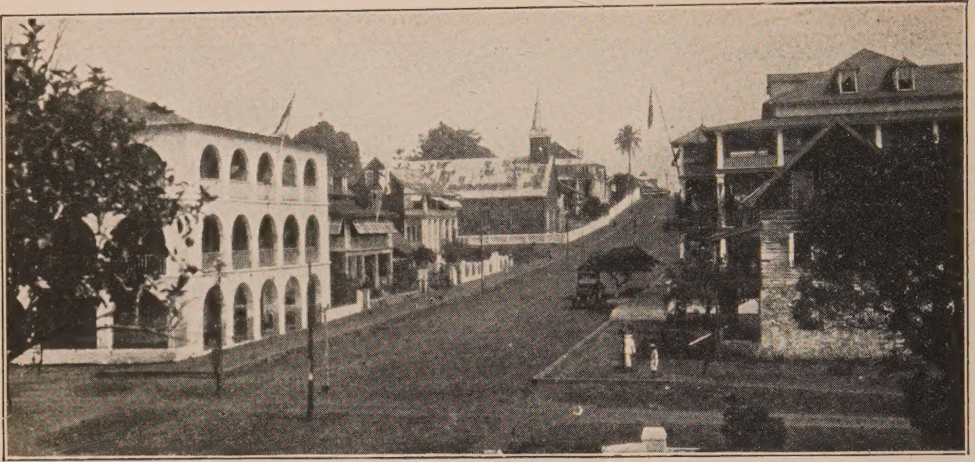
The evident answer is, "In order that we may for the love of Jesus give light to those who sit in darkness and the shadow of death, to guide their feet in the way of peace." The Church's missions attend primarily to the evangelistic work, but this is not to be interpreted as meaning that we fail to consider the physical, the moral, the intellectual needs of our people.

This is no better exemplified than by our work in the Republic of Liberia on the West Coast of Africa. This little country was founded by repatriated Ne-

groes from the United States. Beginning with the year 1821 and fostered by the American Colonization Society and similar philanthropic organizations, shipload after shipload of freed men, many of whom had purchased their own liberty by the toil of their hands, moved eastward to the West Coast of Africa. Liberia became an independent republic in 1847 and since then has bravely held itself together in the face of land-grabbing European powers and the callous indifference of the United States.

Along the coast line of Liberia there is a little fringe of civilized settlements containing in all perhaps ten thousand of the descendants of the American colonists. The rest of the 45,000 square miles in the hinterland is filled with the aborigines, or,

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MAIN STREET OF MONROVIA FROM THE BISHOP'S HOUSE

The large white house at the left is the Department of State; facing it is the residence of President King. On the left side is seen the Methodist Church

as they are more commonly termed, the natives. Along the coast fringe we find a civil government divided into departments much as is our own United States Government. All the officials are Negroes. They take a keen interest in matters of state. Their anxiety to promote moral and educational welfare among the people cannot be challenged. They are wide awake to the economic necessity of doing something definite for their country. One indication of this is their consent to the recent introduction of the Firestone Plantations Company which gives employment to approximately 20,000 native men besides a large company of Americo-Liberians. Along with this there has been raised by private capital in the United States a loan of five million dollars to the Liberian Government with which all the nation's internal and foreign indebtedness has been paid and many improvements have been started. Just one of these is the high-powered radio station in Monrovia in daily communication with all parts of the civilized world.

The people of the hinterland are divided into many tribes. Our Church began working among the Greboes in 1836.

As might be expected our chief results have been obtained from these people. It is interesting to note that the first white missionary who landed in Liberia was none other than the Rev. Thomas H. Savage of Connecticut, a qualified medical practitioner. One of the first things he did was to take an active part in our school which had been founded only a few months before by a young colored catechist, Mr. James A. Thompson. We see then that from the very start our Church has combined the three forms of service which it still is happy to perform,—evangelistic, educational and medical.

It would be beyond the bounds of this story to give a detailed history of the Church, for this may be read in the Liberian *Handbook*. Suffice it to say that during the ninety-two years of our Church's life in West Africa she has prospered marvelously, until today we have eighty-five stations and are carrying one-third of the educational burden of the Republic.

The two chief centers are at Cape Mount in the far west and Cape Palmas in the far east. Cape Mount represents an effort to give industrial and academic education to the boys and girls of the

LIBERIA AS ITS BISHOP SEES IT



ST. GEORGE'S CHURCH (THE IRVING MEMORIAL) AT CAPE MOUNT, LIBERIA
At the right is the bell tower built by the boys of St. John's School, which is seen at the left. This school was founded by Bishop Penick fifty years ago

country, but especially to those of the Vai tribe. This institution was founded by Bishop Penick fifty years ago and has done incalculable good during its existence.

Cape Palmas, as before mentioned, was our earliest station. Our chief institution there is Cuttington College, founded by Bishop Ferguson in 1889. Here we have our training school for the ministers of the Church. Here we have just started an agricultural school. Here many eminent lawyers and responsible men of the Republic have been trained. We are anxious to raise money for the repair of the buildings at both Cuttington and Cape Mount. We should also get new equipment for these two institutions, but especially for Cuttington.

It will be interesting to note that it is at Cape Mount that most of our white missionaries are stationed. Miss Margaretta S. Ridgely, who has worked there for twenty years, has endeared herself to the whole countryside. Her girls are to be found all down the Liberian coast, and back in the country too, and in every place they are a standing advertisement for her care and thoughtfulness. She is assisted by Miss Mary Wood McKenzie

and Miss Maryland Nichols, both of whom are trained teachers and are taking an active part in running the school.

The Rev. W. J. Reed is also at Cape Mount. Due to his activities the Church there has recently been beautifully renovated and many very needed repairs of simple character have been given to the buildings.

At St. Timothy's Hospital, also at Cape Mount, we have our devoted nurse, Miss Henrietta Barlow, whose ministrations to many hundreds who throng to the hospital have made her name a benediction among the people. The present building is a memorial to the late Sarah Conway Ramsaur, who gave ten years of her life to untiring efforts to relieve suffering among the natives of the surrounding country.

In Cape Palmas the Rev. John Kuhns, assisted by Mr. Arthur V. Wiggins, an agricultural expert, has just recently taken over the work; while at our Girls' School at the point of the Cape, surrounded by the dashing sea, Miss Clara Keith has reorganized the whole institution.

It will be rather difficult to tell the exact influence the Mohammedans have

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AN INDUSTRY OF THE PEOPLE IN THE INTERIOR OF LIBERIA
These people are working for the government. Some men are helping the women and girls to clean the rice which is their principal food by pounding it in large mortars

made upon the people of the country because on the coast the population is either Christian or under Christian influence. In the Vai country and on through Masambolahum to the French Border are to be found the strongholds of Mohammedanism in Liberia. This represents, though, a very debased form of Islam. Nevertheless the people do believe in one God and although they do not acknowledge Our Lord as the Saviour of the World they are not antagonistic to our teaching. These Mohammedans keep the fast of Ramadan in the usual fashion and many of them never pray at any other time. They practice all their old heathen magic and witchcraft, apparently with a clear conscience. But the one thing they know or think they know is that they must never become Christians.

The Church in Liberia is facing a glorious day. Our evangelistic work is being carried on aggressively and successfully. Our medical work is small but effective. Our educational work is training the boys and girls of that country for citi-

zenship in the Kingdom of God as well as in the Republic of Liberia. All up and down the country we find churches, many of them built of mud and palmthatch, many of them of sticks and sheet iron, occasionally of brick or stone. Wherever they are, God's name is being glorified and His Kingdom extended. Sometimes most unexpectedly one comes to a heathen village and finds a queer little building with a cross upon it and asks what it is. "Oh, that is the Church where we gather to pray." They have no priest, no Bible, no hymnbooks, no Prayerbooks, no organ, no altar, no font. All out of their love for our Saviour, because they believe in Him, they do the best they can together, singing what songs they know by heart, uttering what prayers they can.

Let us rise up then and do something big for this country to carry the nation to better and greater results in religion, education, and in medical work. It is our privilege to help them help themselves.

Africa, the Great Challenge to the Church

To study the people and problems of that great continent in the light of the Gospel Message is in itself a liberal education

By William E. Leidt

Secretary for Missionary Education, Adult Division of the Department of Religious Education of the National Council

AN INDICTMENT FREQUENTLY made against the American is that while he is, at least, moderately intelligent about nearby things and events, he is ridiculously stupid about world occurrences. In an age which is world-conscious, with its problems weaving and counter-weaving all over the face of the globe, this is an anachronism. The problem, of course, is how to catch up with our age. The situation is well demonstrated in our knowledge of and attitudes toward Africa. Within a decade or two events have drawn Africa nearer and nearer to the other continents and their peoples. Not only have

African contacts been increased, but these same contacts have influenced very materially life in Africa itself. Great changes are taking place; changes from which a new Africa will emerge; a new Africa which shall command attention in the world family of nations. Of this travail and birth the people of the United States, for the most part, are innocently unaware. They are home-minded, not world-minded, and Africa with all of its

possibilities—not only for itself, but also for its effect on other nations and peoples—is entirely unknown. Africa, in the

knowledge and understanding of most, is a great blank.

Herein lies a great challenge to Christians. To help all Christians meet this challenge successfully *Africa, Her People and Her Problems*, has been selected as the subject for general study throughout the Church during the coming year. It is significant that at a time when Africa is awakening to her future possibilities, and peoples of other lands are becoming slowly conscious of her existence through books and magazine

LIBERIA

OUR FOOHOLD IN AFRICA

Bishop: Robert E. Campbell (American)

Suffragan Bishop: Theodore Momolu Gardiner (Liberian)

The area of Liberia is about 45,000 square miles. Some 10,000 Americo-Liberians live on the coast; the fifty different tribes in the interior number about 1,500,000.

Our Church has 86 mission stations, with 49 churches served by 4 foreign and 36 native presbyters. We have one hospital, one college and Divinity School, three boarding schools for girls, an agricultural school, and two boarding and industrial schools for boys, besides 70 day schools. There are 3,915 pupils in Sunday Schools. One parish, Holy Trinity, Monrovia, is completely self-supporting.

articles, movies, and the radio,—that at such a time, the Church in company with all other Christian bodies in the United States is directing the attention of all her people toward Africa. It is especially significant as this land of mystery cannot but have some effect upon our daily life. That this is not wild imagining, one has but to look at any list of Africa's exports to the United States, valued annually at nearly one hundred million dollars and in-

THE SPIRIT OF MISSIONS



MAP SHOWING THE APPROXIMATE DISTRIBUTION OF VARIOUS RACES IN AFRICA

cluding a variety of products ranging from onions and molasses to diamonds and gold. Or take the daily paper. A cursory glance through a Sunday paper recently revealed reviews of a new novel written in South Africa and a volume of African travel, news items concerning Egypt, the former German colonies in Africa, now mandated, and a picture of an African about to come to the United States. The reader of almost any paper could duplicate this experience.

The basis for the study of Africa will be *The New Africa* by Donald Fraser, (paper 60c; cloth \$1.). This book originally published about a year ago in England, where it met with instant approval, has been thoroughly revised for the American edition. Bishop Campbell of Liberia says:

"To give a summary of the book would be almost like trying to find the sun with a torchlight. Dr. Fraser's exposition of Africa in her youth, of her backwardness readily accounted for, of her peoples forming the best modern example of communism, meets our ready assent. His description of animism as being the simple, yet so complex faith of the natives, con-

tains information helpful even to case-hardened missionaries. The chapters on the Church, the schools, the problems of contact with the outside world, face squarely some mighty serious and far-reaching problems, such as land, labor, polygamy, witchcraft, Christian discipline, and the aim of our mission schools. Dr. Fraser has dealt with these very fairly and clearly. Certainly, as a summary of present conditions and as a pointer to the future, he has succeeded admirably."

The fascination of Africa is made only too evident in *The New Africa* and before many pages have been read, other books will be wanted in which to continue the quests opened by Dr. Fraser. From the galaxy of books on the subject five have been selected and grouped together as a Special Five Dollar Africa Library. These five are:

The Handbook on the Mission of the Episcopal Church in Liberia (40c) a brief vivid account of the Church's work in West Africa during the past century. It is authoritative, up-to-date, and well illustrated.

Liberia, Old and New, by James L. Sibley and D. Westermann (\$3.) is the most recent study of the social, economic, and educational background of Liberia and its possibilities for development. Encyclopedic in scope, its easy style commends this book to the average reader.

Africa and Her Peoples, by F. D. Walker (80c) as its title indicates describes the country, the people, their life and religion, and many of their problems. It is a most interesting and worthwhile book.

The Golden Stool, by Edwin W. Smith (\$1.50) is an analytical treatment of African problems. The background and implications of the barriers to the understanding and development of Africa and her peoples are comprehensively and satisfactorily discussed.

Thinking with Africa, by various out-

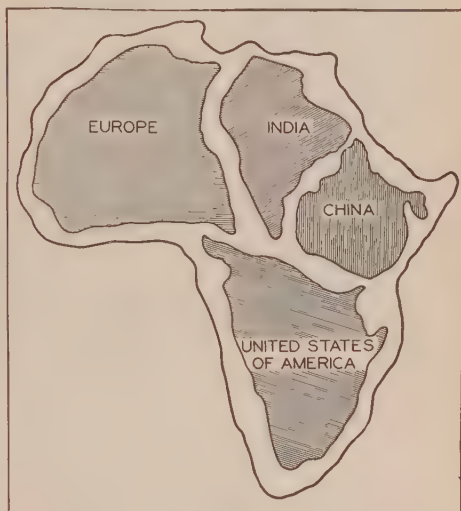
AFRICA, THE GREAT CHALLENGE TO THE CHURCH

standing nationals (75c) is a new interpretation of the Christian movement in Africa. To the neglect of West Africa, an undue proportion of the book deals with South African and Bantu problems in the light of the impact of Christianity upon native customs and culture.

This Special Africa Library may be obtained only from The Book Store, 281 Fourth Avenue, New York, N. Y. It will form an excellent nucleus for a library on Africa and no parish group or individual who wishes seriously to consider the Church's Mission and its relation to Africa, her people and her problems, can afford to be without it.

To assist parishes, small groups, and individuals in their study of Africa, a manual of suggestions to leaders has been prepared by an actual group of typical people exploring together opportunities for arousing a sustained and continuous interest in Africa. The suggestions worked out by this group have been submitted to further experimentation in other groups and will contain only those things which are practical. The suggestions will be ready in the early autumn under the title, *The New Africa in My Parish*.

The New Africa in My Parish will suggest a great variety of methods and materials which can be used. Among the latter will be maps, posters, charts, dramatics, pictures, and lantern slides. Of these materials, maps available on Africa should be mentioned here: a wall size map of Africa showing important mission stations (60c), small outline maps suitable for individual use (25c each, smaller 25c a dozen) and a small map of Liberia showing the locations of our Missions (10c). For young people, a picture map of Africa, is also available (50c). This is a large decorated map in outline accompanied by a sheet of sketches to color, cut out, and paste on the map. The cut-outs are of interesting and important things and places in the life of Africa. Adults, too, will find this map of value,



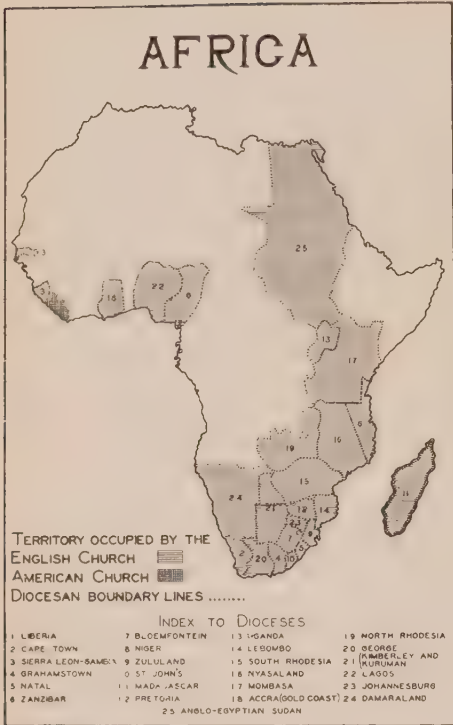
MAP SHOWING IMMENSE SIZE OF THE CONTINENT OF AFRICA COMPARED WITH OTHER COUNTRIES

especially to stimulate interest in the study of Africa throughout the parish.

Another new piece of literature which will be available is a short pageant written as the result of a group's study of Africa. This pageant, *Day After Tomorrow*, is typical of what any group can do to interest other people in Africa. Any group which does not wish to write its own dramatic sketch will find *Day After Tomorrow* useful.

No Christian study of Africa can be successful if it is detached from the Source of all power. Constant contact with God during the study through prayer and intercession is an absolute necessity. To assist groups in developing the proper tone and atmosphere for their study, a brief guide of intercession for Africa has been prepared. Nothing could give greater vitality to a study of Africa than to have each parish set aside a special time for a service of intercession for Africa and the Church's mission in Liberia. *Intercession for Africa* (Leaflet No. 60, 2c a copy or \$1.00 per 100) would form an excellent basis for such a service.

This program for the study of Africa is



ANGLICAN DIOCESES IN AFRICA

intended for the use of all adults; men and women, members of Men's Clubs, Woman's Auxiliaries, Girls' Friendly Societies, Brotherhoods of St. Andrew, Young People's Societies and the like. The whole Church studying Africa, creating a sustained and continuous interest in her problems would mean many things.

First, the complete recognition and acceptance of the Church's Mission as an integral part of Christianity. Christian and missionary would be interchangeable terms and every Christian would become a missionary.

Second, the Church's forces in Liberia would be supported by such an active body of intelligent Christian public opinion at home that no longer would a tumble-down mission be tolerated nor a mission hospital without a doctor. Adequate equipment, both in men and materials, would be forthcoming. Only then

will a strong, independent, and self-sustaining Liberian Church come into being. Only then will the aggressive forces of Mohammedanism be effectively checked.

Third, every parish and every organization within the parish would have a definite program of adult Christian education. This program would reach not only members of every Church organization, but these individuals would recognize their special responsibility and privilege to carry their discoveries to the isolated members, that their lives, too, might be enriched. The joyous responsibility of all, young and old, men and women, to be intelligent about the Church's Mission would permeate every parish in the Church.

Last, the point of view developed, the attitudes and action engendered, would give to all the more abundant life which is the heritage of every disciple of Jesus. Individual lives would be transformed and society in which there was a definite recognition of the relation of Christianity to all phases of daily living would indeed be Christ-like.

DURING DR. WOOD'S RECENT visit to the Philippines, he was touched by seeing the people at Bagnen, an outstation of Sagada, gathering stones for a church. They have asked for one many times. They said, "The stones are here, we will collect these at any rate, and then, perhaps, who knows?—somebody may help us to get the rest of the material and we shall have, at last, our own church."

There are now in Sagada two young men who have been studying for the priesthood in Manila and have come home to do practical work among their own people pending their ordination.

THE COMPLETE PROGRAM FOR the Triennial Meeting of the Woman's Auxiliary next October will be decided upon at the next meeting of the Executive Committee, and will be published in THE SPIRIT OF MISSIONS for June.



WORKERS AT KNOXVILLE CONFERENCE ON MOUNTAIN MISSIONS
This small group represents the work of many chapels and preaching stations, schools, social centers for health and recreation, training in handicrafts and farming

Mountain Workers Compare Notes

Many varieties of mountain mission work represented at Knoxville meeting by clergy and lay workers from seven dioceses

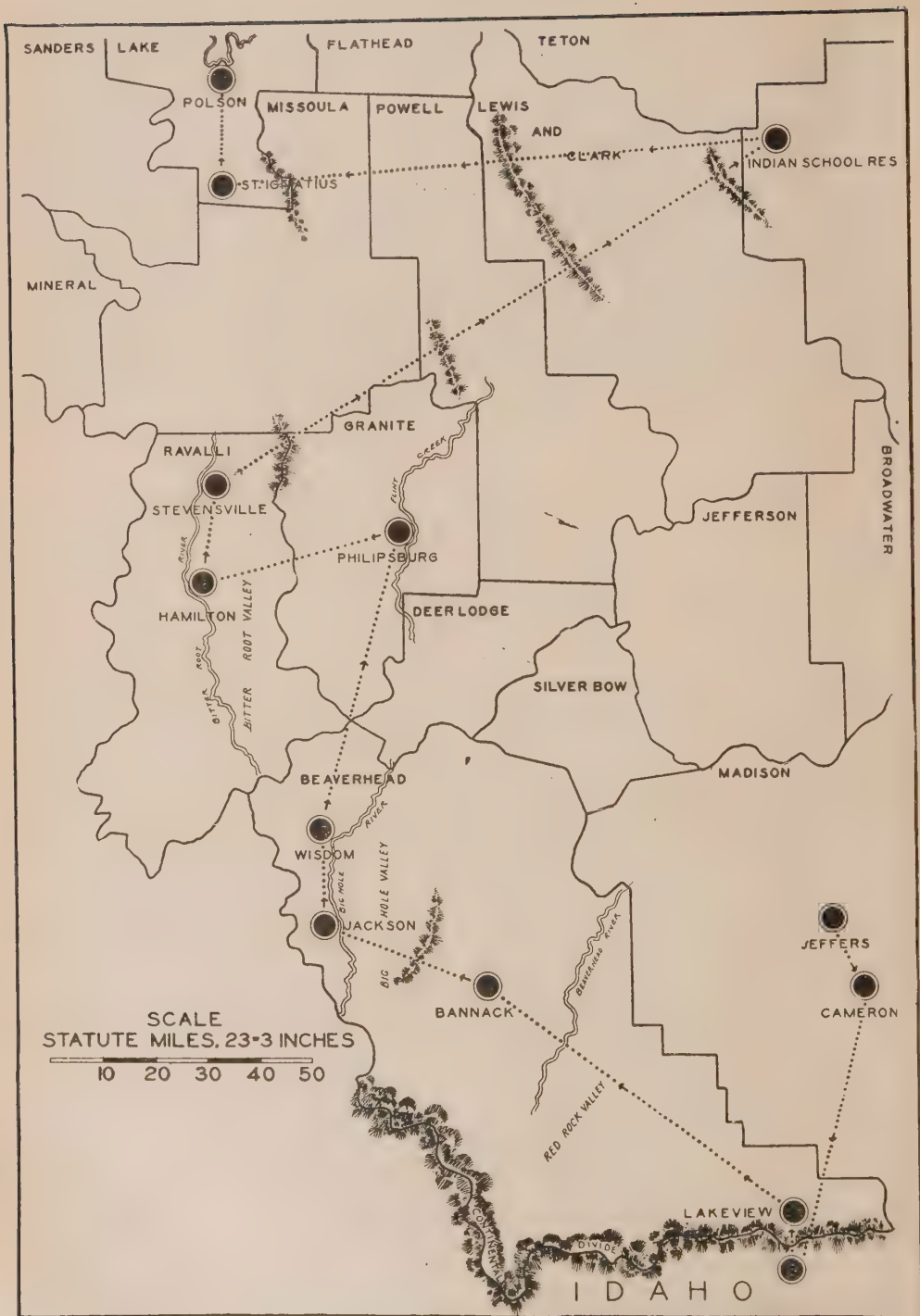
A GENERAL CONFERENCE of Southern Mountain Workers, which meets each spring, has for the past six years been preceded by a brief gathering of our Church workers. The latter took place on March 19 and 20, in Knoxville, beginning with an evening service in St. John's Church, at which Dr. Carroll M. Davis of the National Council presented a brief review of the whole work of the Church. After an early Celebration next day, the morning and afternoon sessions met in the parish house. The people of the parish and their rector, the Rev. W. C. Whitaker, D. D., were exceedingly hospitable to the visitors.

The workers gave personal reports, all too brief; a few common problems were discussed, and two special pieces of work were presented: Miss Agnes Grabau described the work of the Tennessee diocesan Church Mission of Help, and Mrs. Campbell told of the John C. Campbell Folk School of Brasstown, N. C.

A committee was appointed to inves-

tigate markets for mission handicrafts, and another committee is to prepare a long-desired directory of our mountain workers. Information for this should be sent promptly to the Rev. John N. Atkins, Sewanee, Tenn.

Workers present, besides those above mentioned, were: Deaconess Gertrude J. Baker, Harlan, Ky., Miss Barlow, Endicott, Va., Mrs. Eva D. Barrett, Glen Alpine, N. C., Miss Ann C. Davis, Tallulah Falls, Ga., the Rev. and Mrs. H. A. Dobbin, Legerwood, N. C., the Ven. H. J. Geiger, Cleveland, Tenn., Miss Isabel Graves, Valle Crucis, N. C., Miss Ora Harrison, Endicott, Va., the Rev. E. W. Hughes, Graham, Va., the Rev. Charles M. Lever, Pikeville, Ky., Mrs. F. C. MacDonald, Sewanee, Tenn., Mr. Ralph S. Morgan, Penland, N. C., the Ven. F. W. Neve, D. D., Ivy Depot, Va., Miss Shepherd, Pleasant Hill, Tenn. Miss Mary E. Batchelder of Cambridge, Mass., and the Rev. F. J. Clark of the National Council were also present.



MAP SHOWING THE SOUTHWESTERN PORTION OF MONTANA
 Bishop Fox and Mr. Lewis started from Jeffers to visit isolated Church people, making
 their way by devious routes and ending at Polson on Flathead Lake

Bishop Fox Explores a New World

And faces the problem of caring for a population of half a million widely scattered people in Montana with a handful of clergy

By the Rev. William Fisher Lewis

In Charge of Trinity Church, Jeffers, Montana

TO TALK OF AN exploring expedition under the shadow of the Continental Divide for one's vacation suggests all sorts of fascinating possibilities, especially to anyone who is fond of the mountains and the out-of-doors; but there are probably few to whom it would suggest precisely the sort of a "vacation" Bishop



BISHOP FOX AND A NEW MEMBER OF HIS FLOCK

Fox, coadjutor of Montana, took last summer or the sort of a trip on which he asked me to accompany him. For several years now Bishop Fox and Bishop Faber have "taken vacations" exploring the less accessible parts of their huge diocese, visiting the isolated and unattached communicants, and holding services in places that otherwise would have none. But until 1927 these trips have been made chiefly in the eastern part of the state, and the remote parts of the southwestern counties on either side of the Continental Divide were unexplored regions on the Church's map. Last August, however, Bishop Faber took the eastern circuit with the Rev. J. L. Craig of Miles City, and Bishop Fox and I set out to visit this new country in "Roaring Forties," my faithful Chevrolet.

Our starting point was Jeffers in the Madison Valley, some fifty miles from the main line of the railroad but the center of a long established rural work

dating back to the days when Bishop Tuttle and the rectors of Virginia City used to come over for services. Bishop Fox had service there Sunday morning and in the evening at Cameron, where a few Church families meet to worship in the district school house. There is no village, simply ten or a dozen ranches scattered over the valley some five miles from the isolated store which serves as a postoffice.

So far it was familiar ground. But next morning we headed south up the valley toward the Continental Divide and the western entrance of Yellowstone Park. Our first stop was a fishing camp on the shore of a mountain lake, where we asked after one of the families whose name was on the Isolated Communicant list of the diocese. They had moved away, so after dinner at the camp we drove on, crossing the Continental Divide into Idaho and then back again into Montana through some of the most superb mountain scenery imaginable.

Our destination was the Centennial Valley, 7,000 feet above sea level, a beautiful valley perhaps fifty miles long and fifteen miles wide in the very shadow of the rocky peaks of the Divide. There is no town, no church of any kind, no railroad, save where the Oregon Short Line crosses the extreme western end on its way to Salt Lake. It is chiefly a stock country and the cattlemen run their herds on the slopes of the mountains and cut the wild hay for winter feeding. At the tiny village of Lakeview

THE SPIRIT OF MISSIONS

we asked about services and Sunday school, and found that the Roman Catholic priest at Lima (sixty miles away) came when he could to have services for his people, and that one woman tried to keep alive a little community Sunday school, but otherwise nothing was being done from one end of the valley to the other. Ten miles beyond we found one of the families we had come to see, and they most hospitably took us in for the night.

And our visit with that one family would have more than repaid us for the trip, we felt. It was one of those homes, all too rare in any age, that might truly be called Christian, for surely Our Lord was there behind the love and the mutual helpfulness of that household; and I don't think either of us will soon forget those children coming back to their father to say the Lord's Prayer with him before they went to bed. It was an abiding inspiration to us to find there the Spirit of Our Lord in that wonderful home.

Yet next morning as we started on down the valley, the question faced us, "What can the Church do for such people, people to whom it might mean so much, but who, because of distance and the scattered character of the population, are simply out of reach?" True, we sent Sunday school leaflets for the children, cards at Christmas time to reinforce the message of our visit, that the Church had not forgotten them, and a few magazines to break the monotony of the long winter. But really to care for such isolated families presents a real problem.

Our next stopping place was at one of the great cattle ranches in the Red Rock Valley. After some sixty miles of driving we found an entirely different sort of place. Here we were on a railroad, less than fifty miles from a small city, with every sign of convenience and pros-

perity in the ranches scattered about the valley. The villages were too small for the most part to boast of many churches, being really little more than shipping points for the nearby ranches, with perhaps a postoffice, a general store and a few houses.

There was, however, one little town which served as a division point for the railroad, where we saw two or three churches and which seemed a very likely place to serve as a center of work. We had no names on our list, however, from that town; and it was only after we were comfortably settled at the great ranch house down the valley, where we had been invited to stay, and had begun to make our calls, that we discovered several Church families in the town we had passed through. Next day we turned back to look them up. We found several more and as we talked we learned that the need for the Church was very great. The only churches open were the Mormon and the Roman Catholic, the Methodists had given up after a last unfortunate pastorate and there was not even a Sunday school to which a large part of the townsfolk cared to send their children. There were a sufficient number of Church families to start a small mission and with the others up and down the valley a flourishing mission could be built up among people who have little or no Church opportunities of any sort. It was very hard to have to leave those people who frankly wanted the Church without giving them any hope of regular services—but the Bishop had no man to put there so they will probably have to wait till next year when the trip is repeated. Meanwhile we tried to encourage them to start a Sunday school and sent them lessons for the venture.

Leaving the Red Rock Valley and the railroad next day, we began climbing once more through the Grasshopper, past the road to Bannock, one of the greatest

BISHOP FOX DISCOVERS A NEW WORLD



MOUNTAINS BORDERING THE VALLEY OF THE UPPER MADISON, MONTANA

Bishop Fox and the Rev. Mr. Lewis went through some of the most superb mountain scenery. The ranches are scattered through the valleys often five miles apart

of the old gold mining camps, now practically deserted, and so into the Big Hole Valley. Here we were again in the very shadow of the Divide, now more imposing than ever, and also we were in the heart of one of the greatest hay countries in the world. For the wild hay of the Big Hole is luxuriant almost beyond belief, as the veritable "villages" of hay stacks amply testified, and so nourishing that the ranchers buy cattle in the fall, fatten them through the winter on nothing but hay and sell them in the spring as beef with hardly an equal the world over.

Like the Centennial Valley, the Big Hole Basin is far from the railroad, and towns and villages where they exist are little more than postoffices and trading points. At Jackson and Wisdom we found little churches where the Presbyterians held services during the summer. But for a good part of the year those ranchers have no minister of any sort within reach. The solution of that truly rural problem has apparently not been

found, in spite of anxious search.

Nor is it easy to find. To build churches and start Sunday schools in the villages, even if men and money were available to carry them on, could mean little to families living ten, fifteen, or twenty miles away with roads passable only for teams a good part of the year. It helps, of course, and given the opportunity many of the people will come amazing distances whenever they can; but something more is necessary if the Church is really to take the message of God's love and the transforming power of the Holy Spirit to those men and women who are producing the food we eat. The need is great, the difficulties great, but we must find some way or fail in carrying out Our Lord's command.

And as we drove on, after another delightful visit with one of the ranchers, back to the railroad again, we were still finding the same problem over and over. For even after we reached the railroad there was still a stretch of eighty miles

THE SPIRIT OF MISSIONS

or more in which only one town could boast of a church with a resident clergyman (not counting one or two Roman missions which for the most part can minister to only a small portion of the people) and, of course, that church was by no means always manned.

Sunday we spent at Philipsburg, an old mining town and the county seat of Granite County. Like all mining towns it has been subject to sudden changes of population and prosperity, but the ores hidden in the neighboring hills are so varied and so rich that Philipsburg seems far more permanent than many, and its location in the heart of the mountains is very attractive. Here the Church has a little mission cared for by the priest from Deer Lodge, some fifty-five miles away. Every one seemed most glad to see us and the little church was well filled both morning and evening. And it goes almost without saying that we were looked after with true Western hospitality.

Our next destination was the Bitter Root Valley to visit some families beyond the normal limits of the mission at Hamilton. Here we found still a different situation. Though some of those we called on were far out from the towns we found several families within easy reach of the churches established at Stevensville. But there is no Episcopal mission, and with several other congregations already working in a town perilously near being "over-churched," we have certainly no call to add to that problem at present. But what of our communicants there and in the thousands of other towns similarly churched? Of course, there is inevitably some shifting back and forth in such places; but there are also those who find themselves dissatisfied without the services they have been accustomed to. And can we let them drift away from all Church contacts, from all the help of the Sacraments and Church's ministrations without some effort to give them what they need? It

presented another opportunity although of a different sort, and again we had the sense of sorrow for work waiting to be done, for people that could be helped to know God if there was only some one to send from one such place to another, ministering to those who are out of reach of their Church and yet long for her services and her Sacraments. Such services would add nothing to the burden of towns struggling to support several ministers already, and yet might save many from altogether losing touch with their religion.

The next day of our trip found us driving through the Flathead Indian Reservation with Polson as our final destination. The Indian work is left almost entirely to the Roman Catholics, but there are a large number of white families on the reservation and quite a number of them belong to the Church. At St. Ignatius, the center of the Roman work, we made several calls and then stopped to see the great Roman Church which is lavishly decorated inside with the paintings of one of the old missionaries. They are extraordinary things and well worth seeing, whatever their artistic worth, and the church and other buildings bear witness to the work that has been done. We have no church building at St. Ignatius but the missionary from Hamilton (a long ninety miles away) has services for the Church families in that neighborhood and also at four other stations in his enormous field.

In the afternoon we made another long drive through the barren country to the west of the Flathead Valley looking for some other people on our list. But they had moved and except as a sight-seeing trip the circle was vain. We were both rather glad to have seen the country, however, for it was entirely different from anything else we had seen in the western part of the state. Bishop Fox said the wide alkali flats surrounded by bare brown ridges were quite as desolate as the waste lands in southeastern Montana.

BISHOP FOX DISCOVERS A NEW WORLD



TYPICAL HOMESTEADER'S SHACK IN THE MADISON VALLEY, MONTANA
This is one of the greatest hay regions in the world. Far from the railroad, the ranchers are very isolated and will go amazing distances to attend a service of the Church

There were scarcely any signs of habitation, only an occasional "homestead" here and there; and we were very glad to have a clear sky, for rain would have made the gumbo roads practically impassable.

Polson that evening was the end of our trip, and a very beautiful ending, too. For Polson is a very attractive town, of over a thousand people, situated on a bluff overlooking the blue waters of Flathead Lake and commanding a superb view of the entire Mission Range, which, though oft-pictured, still seems unbelievable. Here again the Church has a mission with a building yet to be erected. Services are in charge of the rector of Kalispell (three hours away by stage), but again there is a tremendous opportunity in Polson and the surrounding country if only the diocese had a man to send and money to support the work, and Kalispell itself is vacant.

We had service in the Methodist Church and next morning started for home. And thinking back over the trip

and the problems and opportunities it disclosed as we drove eastward, there seemed to be three different types of work to be done. First, some solution of the truly rural problem presented by the Centennial and Big Hole Valleys and the many other similar fields; then some arrangement to care for the Church people living in or near towns where there is at present no place for an organized mission; and lastly, the tremendous opportunity in the towns and their surrounding country where the work already established is leaving untouched a large proportion of the population. It is hard to put on paper the overwhelming need and the sense of opportunity which that trip burned into my mind, for it was my first glimpse of the real meaning of the figures: "Population, 548,889; square miles, 146,997; clergy, 26." And when one sees it on such an "exploring trip," the force of Christ's words are driven home anew: "Lift up your eyes, and look on the fields; for they are white already to the harvest."

Pioneer Japanese Bishop Passes Away

The Right Rev. Joseph S. Motoda, D. D., first national Bishop in the Nippon Sei Ko Kwai, dies suddenly in the midst of arduous labors

ON APRIL 16, A CABLE from Bishop Nichols of Kyoto was received at the Church Missions House, announcing the sudden death of Bishop Motoda in St. Barnabas Hospital in the city of Osaka. His loss will be a severe blow to the Japanese diocese of Tokyo, which is only just beginning to recover from the destruction wrought by the earthquake and fire of 1923.

Joseph Sakunoshin Motoda became a Christian while a pupil of St. Paul's School, Tokyo. Later, he came to the United States and entered Kenyon College and the University of Pennsylvania. From the latter, he received the Ph. D. degree. After further studies at the Philadelphia Divinity School he was ordained in 1896 by Bishop Whitaker of Pennsylvania. He then returned to Japan where, as a missionary among his own people, he did effective work. For many years he was Headmaster of St. Paul's College and Middle School. At the time of his election as Bishop, he was Japanese President of St. Paul's University.

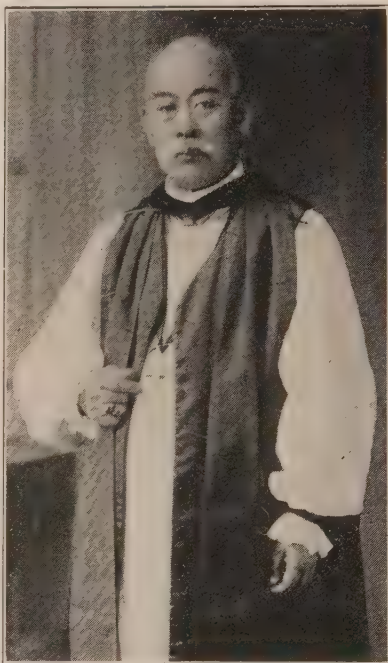
Dr. Motoda had been prominent in educational work, both in the Church and the nation, before he became the first

Bishop of his race. In 1923 the Japanese Department of Education sent him to the United States to represent his country in a conference of educators of many nations.

In 1923 the General Synod of the Nippon Sei Ko Kwai created the diocese of Tokyo and Dr. Motoda's exceptional natural gifts, his talent for organization and the place he held in the affections of his countrymen, pointed him out as the logical man for its first Bishop. The earthquake and fire of September in the same year, wiped out most of the property of the Church in Tokyo but he was consecrated on December 27th, in St. Timothy's, known as the student's church, the one place of worship of our Church left

standing in Tokyo after the disaster.

The task of rehabilitation has been a hard one and Bishop Motoda has struggled manfully against adverse conditions. It was not granted him to see the fruition of his hopes and plans, but the Church in Japan will ever revere the memory of her first Bishop, the man who, with wisdom and courage, led his impoverished people through the unprecedented difficulties which beset the early days of the Japanese Diocese of Tokyo.



THE RT. REV. JOSEPH S. MOTODA, D.D.

Bishop of Tokyo

Died April 16, 1928

"The Rain Descended and the Floods Came"

Great floods and disturbing conditions in a country torn by Civil War combined to make a difficult and dangerous return trip

By the Rev. Walworth Tyng

For fifteen years a missionary in China

THE GREAT STORM was at last finished when we resumed our journey from Liling to Chuchow next day. An hour after nightfall we rounded the last curve of the road and came down the last grade—to what? Not, as we hoped, to Chuchow, but to a half-mile of lake which covered all of Chuchow but the roofs of the houses. So solitary it seemed that a Chinese row-boat appeared as from nowhere. We were rowed to our chapel, barely scraping under the telephone wires. Almost on a level with the second floor balcony at the chapel we floated up to our smiling catechist. Wife, children and chickens made the background. We offered our boat to take them off but the catechist preferred to stay at his post.

In the small quarters left this Catechist by the flood there was no room for guests. We turned rather to one of our Christians, a Chinese official whose semi-foreign bungalow was on a knoll above flood level. Now no people are more hospitable to their friends nor more willing to be crowded than the Chinese. Nevertheless we were rather staggered to find that our friend's house was already a veritable village of refugees. Every seven feet of the wide veranda was a separate establishment, with beds and desks and trunks. Two rooms only were still reserved for the

IN the April issue we gave the first half of the story of a journey taken by Mr. Tyng, our missionary at Changsha, to Anyuen and back in the summer of 1926. The trip began in sunshine but while Mr. Tyng was at Anyuen the great floods of that summer began. The April installment ended with the arrival at Liling on the return trip

family of husband, wife and baby. But one of these, the dining room, was given me for the night; the Chinese teacher was accommodated, goodness knows how, on the veranda, and my cook found a place among the horde at the back—he it noted he having first achieved for me a sup-

per. Before sleep also there was perforce a half hour's job of patching up the cot before it could again bear a sleeper's weight. As to baggage, when we looked into it we wondered which would win the contest, saving sunshine on our return home or destroying mildew.

The first sunshine in many days shone on the following morning, but the day only revealed an impasse. We found ourselves just south of a twenty-mile military zone. For long no boats had been permitted to pass up or down. Should we be permitted to start?

In China the only force that moves the immovable is "Friend Pidgin". Fortunately for us the friend was at hand. Our official found a life-saving junk, of its size the finest and strongest type of junk, with a clean and comfortable cabin. The crew of four men were eager to pass the military zone. For a tip of three American dollars they would take us through if we could but secure the necessary military pass.

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PRESBYTERIAN MISSION IN CHANGSHA
During the great floods of 1926 it was impossible to leave the mission except by boat

So the next step was to go to regimental headquarters. We found the Lieutenant-Colonel so gracious to an American as to order a pass written at once, and we pocketed the much desired pass with thanks. Then it was a few more minutes to row to our Chapel and pick up an American flag (a valuable mission protection in many places), and as the sequel will show we flew the Stars and Stripes to some purpose all that Independence Day. By 8 o'clock we were off with the dancing current and the stiff breeze. You may be sure we took scrupulous pains to obey our orders—1, to keep near the east bank on penalty of being fired on, and 2, to stop promptly, whenever challenged, and submit our pass and ourselves to examination. Thus, where no boats moved and where fleets of junks had been tied up for months, our boat was released to start.

For the first hour or two not a single incident marred our rapid progress. If

we were stopped it was by men who accepted the pass and let us go through. But unfortunately the twenty-mile zone was in three regimental commands or sections. At section 2 we were stopped by a very rough lot of soldiers. We were ordered ashore to report to the Lieutenant at a farm-house. Our pass was not from his Colonel and it had to be sent on from him to his Colonel before we could be released. The Colonel was an hour away, so we went back to our boat again wondering how much longer than a minimum of two hours we would be delayed. From the soldiers near us we picked up the fact that some German mining engineers had just been released after a wait of four days. The two hours were scarcely up, however, when word came that we could go ahead, provided we take a single guard to see us past section 2 and provided we would give passage as far as to Siangt'an to two soldiers on leave. There was a delay of another hour before our human freight appeared, when we could swing again into the current. At the lower border of section 2 we had been ordered to land and receive back our pass. Did that mean another delay? We reached the spot and anxiously followed the guard up a path. But at the first turn we were met by a sergeant, on the run. He gave us our valued paper with a bow. After that we were only really stopped once, and that briefly, before we finally ran out of section 3 into free waters.

But, alas, the three hours we had lost in section 2 was out of the very best of the day. Our chances grew small of getting through to Changsha that night. By five o'clock we were not half way home, and in a dying breeze. We discharged our soldier-passengers onto a passing boat in midstream with no loss of time. Then, as the breeze died, we encouraged our boatmen to still push ahead, starting them sculling with their heavy oars.

By seven we had twenty miles still to go. Darkness was nearly complete. We

THE RAIN DESCENDED AND THE FLOODS CAME



THE CITY OF CHUCHOW DURING THE GREAT FLOODS

Half a mile of lake covered all of Chuchow but the roofs of the houses. Our catechist was living in the top of his house with his wife and children

could hardly arrive at Changsha before midnight. Moreover the difficulty of landing at the deeply-flooded waterfront, even could we reach it, now loomed larger as we neared it. Just at this juncture a lightly laden launch overtook us. For a tip we were quickly lashed alongside and were shot off at a good fifteen miles an hour. That stroke of fortune proved to be better than we knew. Thanks to the launch, we made up all the time we had lost in the military zone. By 8:30 p. m. we were at the southern outskirts of Changsha.

The night was pitch dark. The launch people assured us that no landing could be made down at the city waterfront. As they tied up alongside of other boats, our boat did the same. Lighted by a single lantern, the landing must be made with full baggage equipment across three launches and then across two wide timber rafts. For those who crave adventure I recommend crossing a timber raft in darkness. We were thankful to reach the muddy shore without a ducking. From thence it was a blind scramble across a hundred yards of soft ground to find the railway ties. Many groups of refugees, we found, were spending the night under the sky along the embankment. Ground and air were foul. So we were glad

enough to reach paved street and a rickshaw stand. Having been confined all day on the boat our blood was now up for walking. Baggage was packed on to two rickshaws and we proceeded on northward down the main axis of the city and through the very heart of it to our compound.

At 10 p. m., after an absence of nine days, which seemed more like nine weeks, the home latch was once more lifted. The latest news of the family in Kuling was already twelve days old, consequently a goodly pile of letters was for long the absorbing center of interest.

The transition back to ordinary Mission routine followed a single night's rest. At first, flood relief was urgent, then, within a week, the Northern Army retreated through Changsha for the second time that year. The Southern Army followed on through. One emergency gave way to another. The waters of the river, to be sure, slowly receded, but the greater and equally destructive flood, of Red propaganda accompanying the Southern Army poured in to take its place. It was this latter flood that drove most of the foreigners out of Central China, and it is the receding of these waters that the missionary world now awaits.

Only a short time before the events

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here narrated Dr. W. Grenfell had visited our part of China and had commented upon the rising tide of anti-Christian feeling. He regretted that people had ceased to persecute the Churches in the West; too often, he said, they do not even notice them. From this standpoint, events in China show advance. On Christmas Day, 1926, three out of the six churches and chapels in the Hunan District were mobbed and damaged. Only the buildings were damaged, because the Christians had been warned and were generally out of sight, after the early service.

Yet in our station of Siangt'an, two of our catechists tried to meet the mob with assurances of Christian coöperation in all patriotic endeavor. They were summarily hauled off to the police station. Three times, on threats of death, they were urged "to sign on the dotted line" a promise never to preach Christianity again. On the 26th, St. Stephen's Day, the answer our catechists made was to

preach to the prisoners in prison, and to lead the thirty prisoners, all joining in with bowed heads, in prayer.

This anti-Christian agitation for the first time showed a detailed knowledge—intelligent so far as it went—of the religion attacked. Christianity has ceased to be either obscure or negligible in China. In every aspect, church, school, hospital, it is rather a nation-wide force.

The more destructive the Bolshevik activity has been, the more it may have ministered to Christian progress. In making a hot fire, one first puts on coal, but later one must shake down the ashes. Perhaps the Bolsheviki will be surprised some day to find that they have been shaking down *our* fire. Truly God makes even the wrath of men turn to His praise. It is impossible to defeat Christianity, because of the essence of the Christian religion is the Cross, the transformation of the most unattractive defeat into the most marvelous of victories.

The Bishop Rowe \$100,000 Foundation Fund Growing

SINCE THE WRITING OF the report regarding this Fund which appeared in the April number of THE SPIRIT OF MISSIONS there has been received the sum of \$930.80 which, with a pledge of \$1,000 from the Indian Hope of Philadelphia, brings the total up to \$87,868.25, leaving just over \$12,000 needed to complete the Fund.

This Fund was started in 1919 to commemorate the Twenty-fifth Anniversary of Bishop Rowe's Consecration as Bishop of Alaska. It is to be invested and the income is to be expended for missionary purposes in Alaska as designated by Bishop Rowe as long as he is active in that jurisdiction and thereafter for missionary work in Alaska as determined by the National Council.

The Woman's Committee, through its secretary, Miss May Eloise Rumney, is sending out an appeal to every Diocesan President of the Woman's Auxiliary, asking that they will "help to finish this work of love for one who has so bravely carried on against such odds."

Checks may be sent to the Treasurer of the Bishop Rowe Foundation Fund, Mr. Stephen Baker, 40 Wall Street, New York City, to the President of the Woman's Committee, Mrs. John Markoe, 1630 Locust Street, Philadelphia, or to me at 281 Fourth Avenue, New York.

LEWIS B. FRANKLIN

Treasurer of the National Council.

Rio de Janeiro and Our Mission Described

A visitor from the United States is fascinated by beauty and notes remarkable progress in work in spite of inadequate facilities

By the Rev. Henry B. Lee

Rector of Trinity Church, Towson, Maryland

TWENTY-FIVE YEARS AGO, when a student in the Virginia Seminary, I dreamed of a ministry spent in Brazil, but Providence, speaking through the Bishop of Brazil, ordered otherwise. A few months ago memories of that dream were revived when an opportunity came to accompany a party for a month's stay in that land. Sailing on the *Vestris* from New York, on September 17th, we entered the bay of Rio de Janeiro on October 3rd just at dark. I am sure that no more beautiful sight is to be found anywhere in the world than that which arrested our eyes that evening.

We had been sailing for some hours along the mountainous coast of Brazil when a narrow break came suddenly into view and the entrance to the bay was in sight. Several small islands guard the opening, rising abruptly from the blue water to considerable height. Between two of these Father and Mother, or *Pae* and *Mae* as they are called in Portuguese, we took our course. On our left to the south a line of gleaming lights stretched along the ocean, marking Copacabana Beach and coming to the foot of the

Sugar Loaf which rises some fifteen hundred feet, its solid rock crowned with a tiara of lights marking the line between bay and ocean. Beyond the Sugar Loaf a line of lights, gleaming like the jewels of a great necklace, stretched along the water front of the city. Behind these boulevard lights twinkled others from thousands of homes on the level around the bay and upon the encircling mountains. In the bay itself lights from warships, merchantmen, ferries and countless small craft lent additional beauty to the scene. It was something to be remembered for a lifetime and sought again if



CHURCH OF THE REDEEMER,
RIO DE JANEIRO

fate should ever make it possible.

My first contact with the Church life of Rio was through the Church of England Archdeacon of Brazil the Ven. H. H. Morrey Jones, rector of the only English church in the capital. The Archdeacon is a most charming and delightful man, kept busy by his work of looking after the members of the Church of England and of such Americans as make Christ Church their religious home. A good many hours were spent with him, in his study at the church, at his home

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and in driving to points of interest about the city. The Church of England is ministering only to English-speaking people, leaving all work among the Portuguese to our own Church.

A few days later, I set out in a taxi to find the Church of The Redeemer and its rector, the Rev. Charles H. C. Sergel. It is located in a quarter of the city known as Haddock Lobo, which is occupied by a very well-to-do class of people. The church is on a street bearing the name of the quarter and the rector lives a few doors away. Mr. Sergel was out when I arrived, but William Sergel, his ten-year-old son, did the honors to perfection and showed everything that was to be seen.

One's first impression is very good. An attractive and comfortable building, on a large lot, is surrounded by flowers and palm trees of the traveler's variety. I was much interested in these last, when on a later day the rector showed me how to extract water from them by pushing a penknife between the lower part of the leaves. I would judge that several gallons of water are stored in each tree; not a very important matter in the city no doubt, but a boon as one travels through the forest.

Behind the church, where the rector hopes some day to erect a parish house, are two small buildings, one is occupied by the caretaker's family and the other is used for the Sunday School. Neither of these is in very good repair. The Sunday School building is much too small for the seventy or so who meet there every week for religious instruction, nor is it at all attractive. One wonders how, with such poor facilities for work, they have accomplished so much, for the Church of The Redeemer is forging ahead steadily. A communicant list of one hundred and fifty-three, and a Sunday School of seventy gives promise of the future which is encouraging to Mr. Sergel, who has been

in charge of the mission about a year.

I enjoyed a Sunday morning service and a visit to the Church school a great deal. At the school an earnest young superintendent carried things on, as far as I could see, in the most approved fashion. He spoke Portuguese, of which I could not understand a word, but the attentive faces of his audience made one certain that he was holding their interest. I was introduced to the school, but could only make a bow and smile, being literally speechless for once in my life. It was a little embarrassing in spite of the smiles that greeted my bow.

After Sunday School came the Church service and here things were better because of the Prayer Book. True it was also in Portuguese, but I could always keep up with the service, recalling the English as we went along. The familiar chant and hymn tunes also helped. I might remark here that the question of Prayer Books is rather a serious one just now in Brazil. The present edition is exhausted and no more can be had, but I suppose that will be taken care of when we finish revising our English book. At any rate it will be hard to run a church without Prayer Books. After Morning Prayer came a very novel experience, making an address through an interpreter. Speaking through an interpreter has an advantage and a disadvantage; the pauses while what you have just said is being put into another language give time for thinking up and polishing off the next sentence, but at the same time it makes it hard to preserve continuity of thought.

However, I am somewhat ahead of my story. After my call, Mr. Sergel came to the hotel to look me up, coming the same evening, and spending some time with us. After knowing him, one feels that he is the right man in the right place; earnest, active, and of wide experience. The work in Rio is certain to progress under him. Not a little of our pleasant memory of

RIO DE JANEIRO DESCRIBED



A PLACE OF WORSHIP AND A BRAZILIAN DEACON

At the left is the Rev. Euclides Deslandes, the deacon in charge of St. Paul's Church, Rio. At the right is the Chapel of the Saviour in a poor quarter of the town

Rio centers about him and his charming wife. Their cordial hospitality and thoughtful kindness helped much to make our stay enjoyable.

A few days later I was taken to see three other places where the Church has work. First to St. Paul's Church on Santa Theresa Hill. We climbed a hill, boarded a trolley car that runs over the old aqueduct, now a bridge, and crawled up a mountain side. St. Paul's is about ten years old, and in that time two hundred and seven have been confirmed, a record that surpasses many older and larger churches at home, I think. The location is well chosen, but one wonders how they have accomplished so much with the building that represents the Church in that neighborhood.

After leaving the trolley we walked a short distance and stopped before a place that I thought was a garage, neat and clean to be sure, but sadly in need of re-

pair. Mr. Sergel stopped nearby and remarked, "I do not see him, though he said he would meet us here." Inquiry elicited the fact that *he* was the Rev. Euclides Deslandes, deacon in charge. Turning to the door he gave a knock and to my amazement out popped the deacon—it was St. Paul's Church and not a garage. Inside things were less encouraging than ever. The roof leaked, plaster was falling off the walls, and everything, clean as possible, looked forlorn. When the first leak developed it is said that the deacon announced that the devil had gotten into that corner. When another and another came along he said the same thing, and now he says that the altar, which is dry, is the only place left for God on a wet day.

When I looked over the place I wondered how they could accomplish any thing worth while with such equipment; but when I heard the figures just quoted,

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it seemed almost a miracle. While I marveled over these things I was taken through a rear door and saw the beginning of better. There standing on a terrace is the start of a new church. The construction is a combination of concrete and brick; the frame and ceiling are concrete and brick filling out the rest. A roof must be laid over the ceiling, tiles put upon the concrete floor, and frames with windows put into the gaps in the wall. A pulpit, lectern and altar of concrete are already in place. This is a work of faith and is being built a little at a time as the money comes in. Twenty-five thousand dollars will complete the building, but \$3,500 will make it usable. There is I understand a debt of \$1,000 on it now. Remembering the faith, enthusiasm and personality of Mr. Deslandes I feel sure that the new church will be finished and continue the great work that it is doing, going forward to even better things.

From Santa Theresa I was hurried, stopping only for a cup of tea, to the railway station where we boarded a train for Meyer, an important suburb of Rio. Here is an attractive church seating about a hundred and fifty or two hundred. At the rear is a small house occupied by a caretaker and his wife, the latter being engaged when we arrived in listening to music broadcast from Rio. Sixteen years old, Trinity Church has now a hundred and twenty communicants. The building is paid for, and two services are held every Sunday. A small parish house in the rear is too small for present work, but hopes of enlarging it will probably be fulfilled. Really exceptional success has attended this work. After seeing the church, we went to call on the rector, the Rev. Clodoaldo Ramos. He lives in one of a neat row of houses not far away where we found him in his study, which contained among other things a set of the *Pulpit Com-*

mentary and copies of THE SPIRIT OF MISSIONS. My Portuguese being nonexistent, and his English, though existing, being limited, we had to carry on our conversation through an interpreter which does not make for volubleness. I also had the pleasure of seeing his wife, a bride of a few months. Mr. Ramos was the third of our clergy in Brazil whom I met and he, like the rest, gave me the impression that they are developing a body of clergy of whom we may be proud and who will give a good account of themselves.

From Meyer we hastened back to the city in a taxi, and riding in a Rio taxi is something of an adventure. The speedometer registers kilometers and one is somewhat in doubt as to the exact speed, but from forty to sixty kilometers through traffic is hair-raising at times. On the way to the hotel we paused long enough to look at a hillside where another mission is being established by Mr. Sergel, but it was too dark to see much.

In Nitheroy, the capital of the State of Rio de Janeiro, a service is held in All Saints', a chapel of the Church of England. This city is located on the other side of the bay from Rio being reached by a ferry.

Looking back over all that I saw of the work being done there, I find that my impressions may be summed up as follows: First, that there is a distinct place for the work of The Protestant Episcopal Church in Brazil and that it is steadily taking that place. Second, that it is already exercising an influence on the life of the people out of proportion to its numbers, for wherever a mission is planted an immediate toning up of the Church life of others is observable. Third, that it is building up a worthy ministry from its own ranks. Fourth, that it is making remarkable progress and that it needs additional equipment if it is to make the most of its opportunities.



DR. WOOD'S VISIT TO OUR PHILIPPINE MISSIONS

Dr. Wood stands in the middle of the front row, surrounded by a delegation of elders who have come to petition that a doctor be sent to Sagada

Wanted—a Doctor in the Philippines

The people of the municipal district of Sagada and neighboring communities plead earnestly that the ministry of healing be sent to them

By John W. Wood, D. C. L.

Executive Secretary of the Department of Missions

IT WAS A BRIGHT, HOT, February day.

Early in the morning our party, consisting of Bishop Mosher, Bishop Sanford, Miss Lustgarten of the China Mission, and the writer, had ridden out from Bontoc and started up the narrow mountain trail to Sagada. It was a long, hard pull nearly every step of the eighteen kilometers, for Sagada is 2,000 feet higher than Bontoc. As we climbed from one level to another, new and wider vistas opened out before us. We could look off to the south and get a glimpse of the gorge through which the Chico goes hurrying past Bontoc. Off to the east is the canyon through which the Fidelisan dashes to join the Chico.

Half-way to Sagada we were met by

the Rev. Lee L. Rose, priest-in-charge, and Mr. J. H. Roblin, headmaster of the boys' school. They were coming down the trail to assure us of a welcome to Sagada and to encourage our somewhat wilted forms and wilted ponies for the last stage of the journey.

About three kilometers out of Sagada, we were met by the first contingent of the reception committee, a hundred or so young people with smiling faces and the very best brand of Igorot assurance of a hearty welcome. Nearer to Sagada was another group composed of school children and teachers. Last in line were the fathers of the *ili*. Solemn faced and conservative, they represent the passing generation.

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As we came swinging around the cliffs that shut out Sagada from sight until you are close at hand, the church bell began to ring, people gathered on the level space around the church and then, as soon as Bishop Mosher had dismounted and put on his vestments, the whole company went into the new church of St. Mary the Virgin, for a service of thanksgiving.

Shortly after we had climbed the stone stairway that leads to the hill upon which the mission residences are built, a delegation of thirty or forty of the men called upon us to ask that the Church send them a doctor. Through an interpreter, they told us of their physical need and expressed their appreciation of the good work our nurse, Miss Taverner, is doing. The work done by her from the small dispensary at Sagada as a center, reaches out to no less than forty-eight villages with a population of about 15,000 people. All of them would be accessible to a doctor, whenever the Church can find one. The Department of Missions has been looking for him for years. Once the man is found there will be no question about providing for his support.

Various explanations were made to our visitors about the difficulty of persuading an American physician to come and live in Sagada. That is an attitude they cannot understand. "Surely there must be among the thousands of physicians in the United States, one who is ready to help

needy people of another race even though they do live far away," they say. So, in spite of all explanations, they continued their kindly insistence that Sagada should have a physician.

When every phase of the subject had been exhausted without any sign on the part of our visitors of a willingness to consider the discussion closed, someone happily suggested that a picture of the delegation be taken. They were led down the stairway to the foot of the hill and a record of their visit preserved for them. The head man asked us to supply him with sufficient copies of the photograph to enable every man present to have one.

It was also suggested that with the help of the priest-in-charge, the delegation should put their request into writing, in order that it might be more effectively made known in the United States. The letter appears below.

The petition bears the written signature or the thumb marks of seventy men.

Now, the question is, where can we find an American physician in that happy period of life between thirty and forty when he is young enough to tackle a new and difficult task and yet old enough to have experience upon which heavy drafts will be made constantly.

The Rev. A. B. Parson, 281 Fourth Avenue, New York City, will be glad to supply additional information.

We, the undersigned, the people of the municipal district of Sagada and neighboring municipal districts, do hereby earnestly request for a good physician to take charge of the hospital of the Mission of St. Mary the Virgin for the following reasons:

1—Bontoc Hospital, where it has a resident physician, is far from our homes. In case of emergencies the services of a doctor are not on hand. Oftentimes we have serious cases which require immediate attention.

2—Many of us are poor. When someone is ill and needs the service of a physician he is to be taken to Bontoc for treatment. This involves money for car-gadorage which the patient cannot afford. Hence his family resorts to the old superstitious practice of healing the sick.

3—Sick people come to the Mission Dispensary for surgical treatment and return to their respective homes without being operated on as there is no surgeon available.



—Copyright Ernest L. Crandall, Washington, D. C.

THE FAMOUS LINCOLN MEMORIAL IN WASHINGTON, D. C.
This beautiful building in Potomac Park when seen in the evening twilight across the Reflecting Pool, presents a picture of sublime beauty against the western skies

Planning the Forty-ninth General Convention

Washington intends that the General Convention which meets in that city next October shall be the greatest one ever held

By Hugh T. Nelson

General Secretary of the Washington Committee

IN THIS HECTIC AGE of kaleidoscopic changes, the foregoing statement may seem rather spirited or boastful, but from all signs it is indicated that the attendance at the General Convention of 1928, to be held in the city of Washington from the 10th to the 27th of October next, will be by far the largest in the history of the Church.

Beside the Bishops and Deputies to the General Convention, and the Delegates to the Woman's Auxiliary and other organizations, which will bring the largest attendance of any Convention heretofore held, thousands of visitors will make this an occasion to come to Washington—the Capital of the United States, the City

Beautiful, the home of the President of the United States, the seat of the Federal Government, and by far the most interesting city on the American Continent.

With its wide, clean, shade embowered streets and avenues, its magnificent public buildings, its handsome homes, its beautiful parks, squares and flower gardens, delightfully ornamented by shrubs and flowers brought to the highest state of perfection by the experienced scientific treatment of the Agricultural and Horticultural Departments, Washington is conceded by those who have travelled far and wide to be one of the most beautiful cities in the world.

October will be a delightful month to

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spend in Washington. The Art Galleries, the Museums, the many beautiful drives, are most attractive. The Lincoln Memorial, when approached by a drive through Potomac Park in the evening twilight, presents a picture against the western skies of sublime beauty. From the Lincoln Memorial looking east across the Reflecting Pool to the Capitol on the hill, one sees another impressive vista.

For the comfort and convenience of those attending the Convention, Washington has more than forty hotels, many of which are the latest word in ornate luxury and every convenience of modern equipment. There are also a great number of restaurants, cafés, grills and tea rooms conveniently located to the assembly halls of the Convention.

The House of Bishops will meet in the lesser ballroom on the tenth floor of the Willard Hotel, an unusually handsome, well ventilated, well lighted room, with a beautifully unobstructed outlook across the Ellipse and the southern entrance of the White House toward the Washington Monument, with the Potomac and the heights of Arlington in the distance. The larger ballroom adjoining the lesser ballroom will be used for the daily luncheons for the members of the Convention.

The House of Deputies will hold its meetings in the Women's Memorial Continental Hall, otherwise known as the D. A. R. Building, which is one of the handsomest buildings in the city of Washington, the auditorium being attractively decorated and furnished, and of just sufficient size to comfortably seat the House of Deputies. This building is on the west side of Seventeenth Street about four blocks south of Pennsylvania Avenue, and is one of four buildings facing the Ellipse, beginning on the north with the Corcoran Art Gallery, then the Red Cross Building, the D. A. R. Hall and the Pan American Building, four of the finest buildings in the city. This is just ten minutes' easy walk from the Willard

Hotel where the daily luncheons will be served. In the D. A. R. Hall will be ample room for the exhibits, and also for the various offices necessary to the House of Deputies.

The Woman's Auxiliary will have its headquarters at the Mayflower, one of the newest and most luxurious hotels. Their Convention will be held in the Presidential Ballroom of the Mayflower.

The opening services of the Convention will be held in the Cathedral of St. Peter and St. Paul on Mount Saint Alban, which will be sufficiently advanced in its construction at that time to seat about three thousand people, and which will be so arranged that the overflow can hear the opening sermon from the outside.

The Committee on Arrangements and the Woman's Auxiliary will spare neither pains nor expense and the members are looking forward with the greatest interest to the comfort, happiness and pleasure of the members of the Convention and their visiting relatives and friends. Sight-seeing trips, teas, dinners, private entertainments and a great pageant on one afternoon and evening will be some of the many attractions offered.

And now for the really important subject, the Convention itself. This should be the most interesting Convention since the first one was held in Philadelphia in 1785. This Convention is to complete the Revision and Enrichment of the Book of Common Prayer. This is to be the final chapter in that great and important work which has been going on for the past fifteen years. The ratification or re-opening of the disposition of the Thirty-Nine Articles, important matters with regard to the Church's Program, a new approach to the old problem of Advance Work, renewed emphasis on evangelism throughout the Church, the election of a Missionary Bishop for Wyoming, are some of the interesting and important things that will come before this Convention.

The Spirit of Missions

PICTORIAL SECTION

Eight Pages of Pictures From the Field



—Copyright Harris & Ewing, Washington, D. C.

THE WILLARD HOTEL, WASHINGTON, D. C.

During the General Convention next October this will be the headquarters of the National Council. The House of Bishops will hold its sessions on the tenth floor



—Copyright Harris & Ewing, Washington, D. C.

HUGH T. NELSON

Rear Admiral Grayson is General Chairman and Mr. Nelson General Secretary of the Washington Committee charged with making arrangements for coming General Convention



—Copyright Harris & Ewing, Washington, D. C.

REAR ADMIRAL CARY T. GRAYSON, U.S.N.

Rear Admiral Grayson is General Chairman and Mr. Nelson General Secretary of the Washington Committee charged with making arrangements for coming General Convention



—Copyright Harris & Ewing, Washington, D. C.

THE CHURCH OF THE EPIPHANY

Both these Washington churches will witness many interesting services and meetings during the General Convention which meets next October



—Copyright Harris & Ewing, Washington, D. C.

HISTORIC ST. JOHN'S CHURCH

Both these Washington churches will witness many interesting services and meetings during the General Convention which meets next October



THE CITY OF WASHINGTON AS SEEN FROM MOUNT SAINT ALBAN
In the foreground is the Peace Cross on the grounds of the Cathedral. It was dedicated in October, 1898, to celebrate the ending of the Spanish-American war



CATHEDRAL OF ST. PETER AND ST. PAUL, WASHINGTON, D. C.
This shows the Cathedral from the architect's drawing as it will look when completed. The central tower will rise higher above Potomac River than the Washington Monument



OPEN-AIR AMPHITHEATRE ON THE GROUNDS OF TI
The Hon. Hiram Bingham, Senator from Connecticut, is delivering a Memorial Day address to an audience of 14,000 people. Only a part of this number is shown here

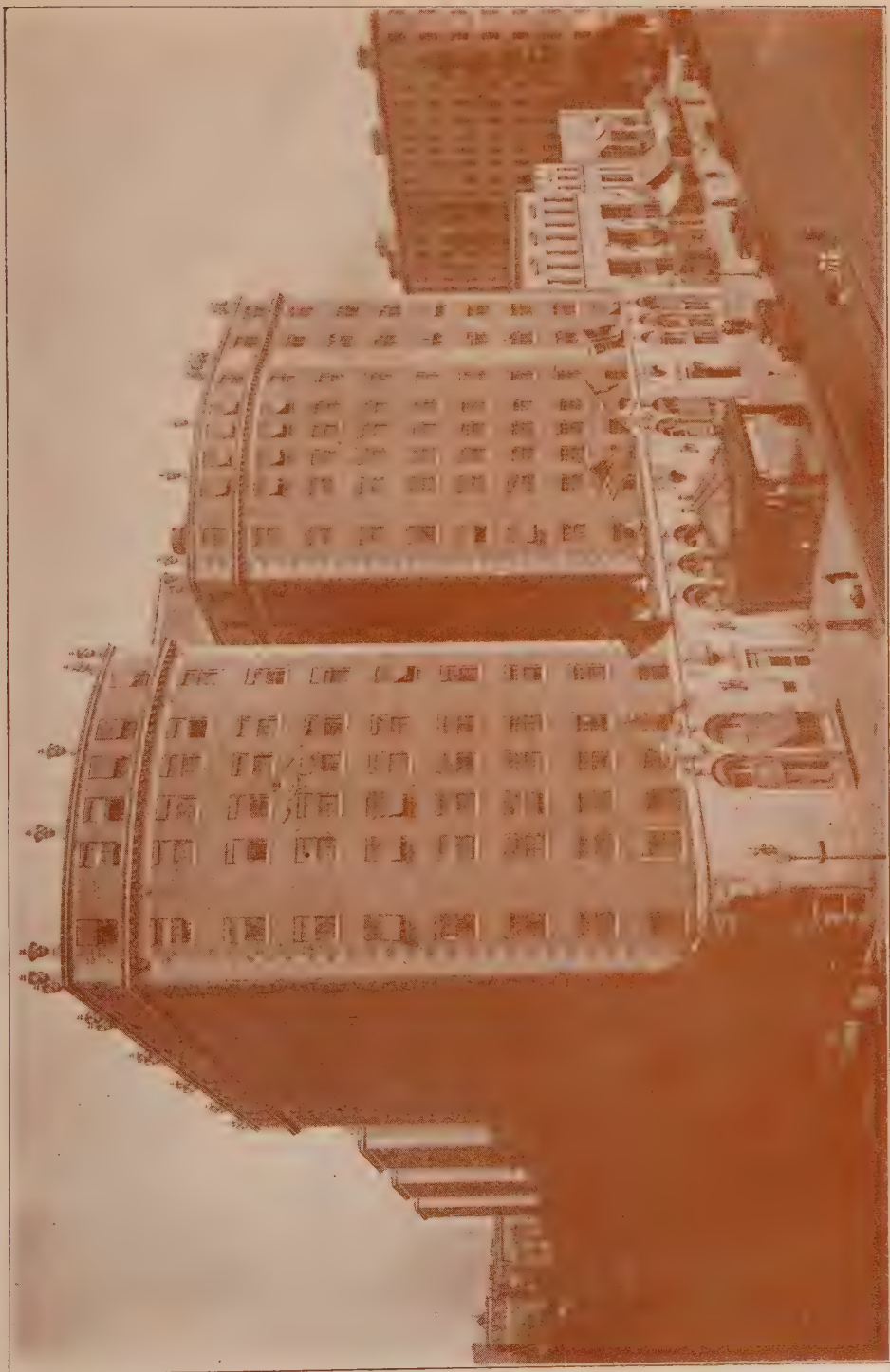


CATHEDRAL OF ST. PETER AND ST. PAUL, WASHINGTON, D. C.

It is expected that a great missionary mass meeting on this natural slope overlooking the city of Washington, will be one of the high spots of General Convention next October



MEETING PLACE OF THE HOUSE OF DEPUTIES DURING THE CONVENTION
This beautiful building is the headquarters of the Daughters of the American Revolution. It is close to the Red Cross building, and is ten minutes walk from the Willard Hotel where the Bishops will meet
 —Copyright Harris & Ewing, Washington, D. C.



—Copyright Harris & Ewing, Washington, D. C.

THE MAYFLOWER HOTEL, WASHINGTON, D. C., HEADQUARTERS OF THE WOMAN'S AUXILIARY
The Mayflower is one of the newest and most luxurious hotels in Washington and is situated in one of the finest residential parts of the city. The Triennial meetings of the women of the Church will be held in the Presidential Ballroom



THE WASHINGTON MONUMENT IN THE SPRINGTIME

The Washington Monument has been called "A sermon in stone". Its white shaft, seen through a vista of blossoming cherry trees, is a vision of beauty

Gipsying With a Purpose

Church Army calls for volunteers to man
Mission Caravans to carry the Gospel Mes-
sage into churchless tracts of Rural America

By Captain B. Frank Mountford

Leader of the delegation from the Church Army of England which is visiting the United States

SOME WAG HAS SUGGESTED that the only place in the Book of Common Prayer where the layman is mentioned is in the *Benedicite* (and there only by inference), where, amongst the "Green Things upon the earth", he is called upon to praise the Lord.

This layman has been made to feel *green*, time and time again, since he came to this country.

A New England school boy is said to have described Great Britain as "a small island off the coast of France"!—yet on that tight little isle, Church Army, in addition to serving the Church in fifty other ways, operates sixty Mission Caravans in rural areas alone.

All England can be put into the state of Maine. When the Bishop of North Dakota the other day asked Church Army in the U. S. for help in his diocese, the writer of this article, wishing to get some notion of the problem to be tackled, guilelessly inquired how North Dakota compared with, say, the state of Maine, and learned that *all* New England plus a second Connecticut and Rhode Island could be placed in the parcel of ground over which Doctor Tyler presides. Then Bishop Johnson cheerfully reminds us

that we must take not only New England but to that add New York State if we would have some idea of the acreage of *his* patch in Colorado.

Then I look at the map and see how small a bit of the West and Middle West these states are and stand amazed at the thought of the task before the Church in this land. *What can a handful of Englishmen do?* What chance is there for the Church Army in these great tracts of land? We consult competent authorities and learn that there are probably fifteen million children under twenty-one years of age in the open sections of the United States. Of these more than four million are said to be virtually pagans—without real knowledge of God.

Someone estimates that there are 1,600,000 farm children living in communities where there is no church and no Sunday School of any denomination, and that probably 2,750,000 do not go to any Sunday School, either because their parents' church is not on the spot, or through sheer carelessness.

What a picture of Rural America! Empty churches—children without God—farm tenants without religion—clergy heading for the cities that their children may have a



CAPT. B. FRANK MOUNTFORD
*Head of the Church Army which
has invaded the U. S.*

THE SPIRIT OF MISSIONS

favorable chance for an education!

A quarter of all rural churches have no Sunday School. Seven out of every ten of the rural churches have only a fraction of a pastor apiece. These facts and others are well known to readers of *THE SPIRIT OF MISSIONS*.

We *green* Englishmen can only look on in wonderment and admiration at what is attempted and accomplished by Missionary Bishops and rural clergy.

Yet we have had our Vision. Since we came here as your guests in the Spring of 1925, Church Army has concentrated chiefly in the dioceses of the East. There we have been quietly learning our job, getting acquainted, readjusting and adapting our methods. We have sampled, but only sampled, Rural Work in Vermont and in New York. During the summer of 1926 a caravan was sent to each of these dioceses—as an experiment. For thirty years Church Army in England has been gipsying with a purpose and its caravans are in almost every diocese.

Church Army has its Vision, the Vision of the Western Road. We would serve on road and trail. So the plains are calling us. The mountain areas are beckoning to us. The West and Middle West are saying to Church Army, "Come over and help us." Bishops generously display confidence in the men and their methods. We hear our Call. We have our Vision, too. It includes a great and growing fleet of Motor Mission Vans, and of Ford jitneys, and of squads of mounted men for mountain work—*posse comitatus*, if you will—only they shall be attachés not of the sheriff but of the Bishop and archdeacon and of the lone missionary priest.

The work of the current season is varied. A column of six men are to engage in Wayside Evangelism with three-day stops in eight dioceses between Florida and Iowa. Motor Caravans are coöperating with rural clergy in the dioceses of New York, Vermont, Connecticut, New Jersey and Albany. A team of four musical men is giving attention to some



—Schoenhals, New York

DEDICATION OF THE FIRST AMERICAN CHURCH ARMY VANS

On Ascension Day, 1927, Bishop Manning dedicated two vans for work in New York and Vermont. Ceremony took place on grounds of the Cathedral of St. John the Divine

GIPSYING WITH A PURPOSE



—The Fellowcrafts' Studios, Albany

CHURCH ARMY CRUSADERS IN THE DIOCESE OF ALBANY

The Crusaders, grouped in front of the Cathedral at Albany, are ready to start. Bishop Oldham sits in the center. The picture was taken in the summer of 1927

of the Urban Missions in Connecticut.

Eastern Oregon will have eight men for twelve weeks in the fall. This has been made possible largely through Study Classes and members of the Woman's Auxiliary in the diocese of New York. Northern Indiana and North Dakota will be served in some measure, and Oregon calls for 1929, whilst Colorado needs the *mounted* Evangelists. Members of the Staff have taken part in Conferences at Wellesley, Mass., Burlington, N. J., Cornell, N. Y., Madison, Wis., and others.

Five young Americans have passed through the first period of their training as Church Army Evangelists—*five*, but what are they among so many? There is, of course, a limit to the man-power that English headquarters can loan to the Church over here. The time has come when we must tackle the job and staff

this Rural Mission venture with keen Americans—not Englishmen. If each diocese would donate one keen missionary layman—be he ever so green!—to Church Army, the problem of ministering to the unchurched and the almost-pagan whites would be largely solved. One splendid missionary-hearted fellow, per year, per diocese! Is this too much to ask?

No great appeals for money-help are made. The voluntary offerings of interested friends and congregations have made present growth and development possible. A caravan with equipment costs about \$1,100. Name your diocese, provide your van, and Church Army will endeavor to supply personnel and in yet another field try "gipsying with a purpose".

The Bishop of London affectionately

describes the Society as "The Church in her shirt-sleeves". For forty-six years Church Army has served the Church in England. Can Church Army be made a success in the U. S. A.?

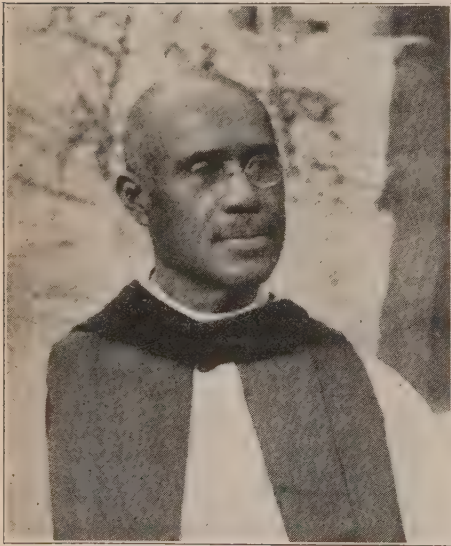
We believe so and are prepared to stand by until the movement here is sufficiently strong to allow us to return home. If you want a thing badly enough

"To go out and fight for it, Work day and night for it, You'll get it!"

The Headquarters and Administrative Office of the Church Army in United States are at Diocesan House, 416 Lafayette Street, New York. From there particulars of the work and free training can be had.—Ed.

The Negro Race Loses a Leader

The Right Rev. Henry Baird Delaney, D. D., educator and Bishop, dies at St. Augustine's School, Raleigh, N. C., his home for many years



THE LATE BISHOP DELANEY
Suffragan in charge of Negro work in the Carolinas

ON SATURDAY, APRIL 14, the Right Rev. Henry Baird Delaney, D. D., Bishop Suffragan in charge of Negro work in the Carolinas, died at his home in St. Augustine's School, Raleigh, N. C.

Bishop Delaney was born in Georgia in 1858. He was plying his trade as a mason in Florida when he attracted the

attention of the Rev. Dr. Lemuel Thackara of Fernandina, who persuaded him to give up his trade and study for the ministry. He entered St. Augustine's School at Raleigh when a grown man and for the rest of his life was closely identified with that institution, first as a pupil, then as a teacher and later as vice-principal.

He was ordained in 1892. In 1908 Bishop Cheshire made him Archdeacon of Negro work in North Carolina, which position he held until his consecration as Bishop Suffragan for Negro work in 1918.

Bishop Delaney leaves a wife, six sons and three daughters. Mrs. Delaney was matron of St. Augustine's School for nearly thirty years and the children were all born and educated there. One of the sons is now a United States District Attorney in New York.

Bishop Delaney won the affection and respect of those of both races with whom he came in contact. His consecration as a racial bishop marked a definite advance in the development of the Church's life among the Negroes of the South. He filled his high office worthily and has left the memory of a life devoted to the religious welfare of his people.

Pioneers of the Church in China

IX. The Rev. Chow Yuen-toen, a Chinese scholar and disciple of Confucius, who through reading the Gospel story became a Christian

This is the ninth article in a series on the pioneers of the Church in China, originally prepared under the direction of the Bishops of the various dioceses for use in a study-class of the Women's Missionary Service League of China. For the opportunity of publishing them in English we are indebted to Mrs. F. L. H. Pott, wife of the President of St. John's University, Shanghai, and Mrs. A. A. Gilman, wife of the Bishop Suffragan of Hankow.

THE REV. CHOW YUEN-TOEN was born in western Honan, about forty-five years ago. He is a descendant of His Excellency Chow Chung Cheng of the Yuan Dynasty. Many of his forefathers were scholars, especially during the Ming and Ching Dynasties. In his own words he says, "When young, I was a diligent student with an ambition to become an official. Then having grown older and noticed political chaos towards the end of the Ching Dynasty, I changed my ambition of becoming an official to that of becoming a scholar."

Following the principles of Confucius he began to teach in his native place. Frequently he told the people that "He who does nothing for the benefit of the society in which he lives is a companion of animals while he lives and will decay with the plants when he dies." Thus he strove to do good in his environment.

In 1910, when the Right Rev. William Charles White, D. D., arrived in Kaifeng to establish the Canadian Diocese of Honan, he very soon got in touch with the young Con-

fucian scholar and invited him to be his personal assistant in acquiring the northern dialect. Also early in that year he went to Kuling to teach three Canadian ladies who had just arrived to work in the new diocese.

"While in Kuling," he says, "I saw a vision twice, and I was greatly moved, so that I liked to hear the preaching of the famous pastors there." He began to feel that God was specially helping him in the dangers that were surrounding him.

It was not without a severe mental struggle that he finally decided to become a Christian. At first, as he taught his pupils in Kuling to read the New Testament stories in Chinese, he declined to change his opinion of the status of Confucius, but after reading to the end of the Gospel according to St. Luke, he had come to the point where he was willing to say that Jesus was at least the equal of the Chinese sage; and at the end of St. John he was willing to confess Jesus as Lord and Master, and to be His faithful follower. In the Tenth Moon of that year he



FONT IN KAIFENG CATHEDRAL
*The material of this font came from an
eleventh century synagogue of Chinese
Jews in Kaifeng*

THE SPIRIT OF MISSIONS



BISHOP WHITE CONFIRMING A CLASS AT HWEITING
Hweiting is a small station in the district of Honan. For lack of an adequate building the rite was administered in the courtyard of the church quarters

returned to Kaifeng and was baptized.

To quote again his own words, "Since God saved me, I felt I should try to save others, so I studied the Bible and learned to become a preacher."

After one term's study at Kaifeng, Bishop White sent Mr. Chow to assist in the work in the city of Chengchow, where he remained for over three years, the latter half as catechist in charge. During his service there, over forty were baptized, among whom the most notable for the influence of his life on others, was Mr. Wang Tsu Kwang, through whose voluntary work much of the country around Chengchow has been opened up.

From catechist, Mr. Chow became deacon and in April 1923 he was ordained priest. He was transferred from Chengchow to Kweiteh, which is the second station in the diocese. Here Mr. Chow has remained ever since and, with the manifest presence and help of the Holy Spirit, has carried on a uniformly successful work. During the Bishop's absence in 1924 he had charge of Kweiteh and sev-

eral other places and was most faithful.

In closing the account which he writes of himself he says: "I dare not be lazy for a moment, but hope that all Christian brethren will pray for me in order that I may be able to fight the good fight, and to walk in the righteous way."

Work is now carried on in Honan in eleven cities or large towns by Chinese workers, nearly all of whom are Honanese. From these centers the Gospel message is carried to many smaller towns and villages. At the end of 1923, there were 923 communicants and baptized and 759 catechumens in the district.

A NOTE IN THE March number of THE SPIRIT OF MISSIONS stated that the Rev. E. Addis Drake, who has joined the staff in the Panama Canal Zone, was a graduate of Union Seminary. This was an error and Mr. Drake asks that we correct it. He is a graduate of the General Theological Seminary, New York. We are obliged to Mr. Drake for calling this matter to our attention.

Bishop Creighton Visits the Nopala Field

A six days itinerary which includes services
at eight mission stations in the mountains
of Mexico makes a hard but interesting trip

By the Right Rev. Frank W. Creighton, D. D.

Bishop of Mexico

OUR NOPALA FIELD OFFERS the best opportunity to keep in touch with our native, particularly our Indian, work. The field is scattered and all but two of our missions are in mountainous country far from the railroad. There is, however, a devotion on the part of our people and an evidence of sincere and faithful work on the part of our missionaries which amply justify our efforts in this difficult and sparsely settled region.

I left Mexico City by train on the morning of February 23, accompanied by Miss Martha Boynton of New York. At Maravillas, our first stop, we have a well built church and a small but loyal congregation. We were met by the Rev. Samuel Salinas, who for many years has been our faithful missionary and friend to these congregations, assisted by his brother, the Rev. Rubén Salinas.

A short walk from the station brought us to the church, where we made our preparations for the service, vesting in a little nook under some nearby trees. A sheet-curtain partially hid us from an attentive group of onlookers who were keenly interested. Holy Communion was celebrated, and a more reverent and helpful service could not be imagined. After the service we enjoyed a most ample repast, which fortified us for the ride to Nopala, the first stage of our journey.

Next morning we started for Humini at an early hour, accompanied by our Deacon Gomez. The ride up the mountains to this most interesting mission was never so beautiful. We had sun, but not too

much; the views were lovely and, although the trip is hard, we arrived at eleven o'clock not the least bit weary, and ready to greet the splendid congregation which gathered when the bell rang its summons out over the valley. The Rev. Rubén Salinas and his family were there to greet us, so there were four clergymen in the chancel, The Rev. Samuel Salinas, who preached, called attention to the fact that the three orders of the ministry were represented in isolated Humini that day. There were many communions and at the close of the service I met a confirmation class and spoke to them briefly.

We left at mid-afternoon for the long ride to Encinillas, arriving about six o'clock at the hospitable home of Senor Ezequiel Romero, where we spent the night. Next day we had a sizable congregation and a most hearty and helpful service.

We left Encinillas at six o'clock for San Francisquito where a small but eager congregation were waiting for us in their little church. By this time our company had increased to at least a dozen people, all of whom, save the Deacon Gomez, were going back to Nopala with us for an eleven o'clock service. At Nopala a large crowd was present. There were many communions and a beautiful service conducted by the Rev. Mr. Salinas. Following the service there was a delightful luncheon, with many guests present, in the Salinas home.

Miss Boynton, who had thoroughly enjoyed the trip, left on the afternoon train



BISHOP CREIGHTON AT THE INDIAN VILLAGE OF HUMINI, MEXICO

This picture was taken a year ago on a previous visit. It takes some hard climbing to reach Humini, but the spirit of the people there well repays the effort.

for Mexico City. Three years ago Professor and Mrs. Boynton, the latter a fraternal representative from the Woman's Auxiliary in the States to our native Auxiliary, had visited this field. Their visit is remembered with keenest pleasure by our people who were delighted to welcome their daughter, Miss Martha, who after the service, in a few well chosen words, spoke to each congregation.

On Monday we were up bright and early to start for Santiago Loma, twenty-three miles away. The riding was hard and by this time there was a touch of weariness which made the mountains seem higher and the distances greater. However, the mountains had to be climbed and a good spirit may shorten distances even for a travel-sore Missionary Bishop.

A huge crowd was present at Santiago Loma. There was a marvelous inspiration in the service. There were two Baptisms and many were received into the Church before and after the Celebration. During the repast which followed I had a chance to renew acquaintance with our agrarian friends, some twenty of whom were present. We reached Chapantongo,

nine miles away, at six o'clock and sleep beguiled me immediately after supper.

We had an early service at Chapantongo next day. Here also there was a Baptism and several were received. After the service I saw the new church which I will return to dedicate within a few weeks, or as soon as it is finished. We left Chapantongo at 9:30 for San Bartolo where Senor Cruz greeted us and rode with us to the church. A splendid congregation was present and again there was a hearty service and many communions.

After an ample though hurried lunch with our friends, we left for Sayula on the National Railroad. The road was bad, in some places almost impassable, huge rocks and deep *tepetate* ruts barred our way and made riding difficult, but we reached Sayula without adventure and I was at last safely settled in the train for Mexico City, having visited eight missions in six days of hard riding.

In each case the service was conducted by one of our clergy duly registered for the locality. I vested and sat in the chancel, speaking to the people after the services.

Oklahoma Fosters Home Talent

All Saints' Church, McAlester, built by local men with local material, is an edifice of which any city in the state might be proud

By the Rev. Simeon H. Williams

Priest-in-charge of All Saints' Church, McAlester, Oklahoma

WHEN BISHOP BROOKE went to Oklahoma in 1892 he found three communicants at McAlester. With such a nucleus this great foundation builder began All Saints' Church. In 1894 the first edifice was erected, to be enlarged after a few years. Later a parish house was built. With the growth and progress of the town the call for a larger and permanent church building became imperative.

All Saints' is a small mission and to find the requisite funds to put over a building project was a problem. In 1926, under the leadership of their present minister, the congregation undertook the stupendous task. The fact they could borrow money from the city at a low rate of interest encouraged them in the undertaking.

It was decided by the Bishop's Committee to put up this building entirely by means of local talent. A local architect was employed to draw the plans, a local contractor with local carpenters and stone masons to build it, a local roofer to cover it, a local stone cutter to carve the white marble cross that adorns the tower, a local cabinetmaker to carve the exquisite

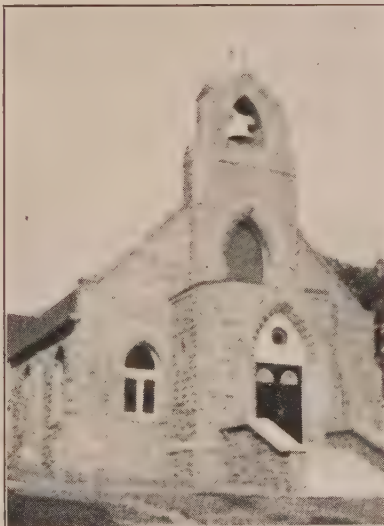
reredos, and the stone for the main structure was quarried just at the city limits. The \$10,000 needed to supplement the subscriptions of communicants was borrowed from the city at six per cent interest.

All Saints' Episcopal Church is not the only congregation in McAlester that has benefited by a loan from the city. Four denominations have built magnificent structures, ranging in value from \$75,000 to \$150,000, with city money.

No new furniture was bought. The excellent furnishings installed nearly thirty years ago were found to be in perfect condition. The altar and pews were given at

that time by Mr. Fitch, who was then head of the U. S. Geographic Survey of the Indian Territory. One of the three original communicants, Mrs. A. Griffith, is still worshipping in All Saints'.

The writer, under whose leadership the new building was constructed, was one of the first men to come out of Du Bose Memorial Church Training School. He was advanced to the priesthood in 1923. He came out of the business world and had a wife and two daughters when he began his study for Holy Orders.



THE NEW ALL SAINTS' CHURCH,
McALESTER, OKLAHOMA

The Bishop Who Presides Over the Chung Hua Sheng Kung Hui

The Right Rev. Logan Herbert Roots, D. D.
of Hankow, waits with confidence for better days to come for his people in China

LOGAN HERBERT ROOTS, whose picture we give this month, was born in Illinois in 1870 but moved to Arkansas in his youth. He took his degree at Harvard in 1891, graduated from the Episcopal Theological School in Cambridge in 1896 and was ordained deacon. While at Cambridge he volunteered for missionary work and was appointed to the missionary district of Shanghai, which at that time embraced all our work in China. He arrived in the field in 1896 and was advanced to the priesthood by Bishop Graves in 1898. In 1902 he married Miss Eliza McCook, a member of the mission staff. Two years later, following the untimely death of Bishop Ingle, he was consecrated Bishop of Hankow.

Hankow is now a district of about 100,000 square miles in area, with an estimated population of 29,000,000. When Bishop Roots took charge it was larger by 88,000 square miles, which was cut off in 1910 to make the district of Anking.

These statistics, though appalling, do not give an idea of the real difficulty of the task which confronted this young bishop in mid-China. When he went to the field in 1896 the agitation had just begun which culminated in the Boxer massacres of 1900. Although Wuchang, where he was at first stationed, was only on the edge of the disturbed area, the women and children of the mission had to be removed to Shanghai for safety from rioters. Young Roots, however, plunged into work. As instructor at Boone College, and afterwards in parish work in Hankow, he was particularly con-

cerned in training the Chinese to be leaders of their own people.

A period of comparative tranquility followed in which the work of the Church grew abundantly. In 1904, when Bishop Roots took charge, he declared that "the right policy . . . in China is to go full steam ahead"—and he proceeded to do so. In his report to the General Convention of 1910, he could point to the organization of a diocesan synod with its own Boards of Missions and Education and the ordination of six Chinese priests, as a few of his achievements.

Then came the civil war of 1912, which led to the establishment of the Republic. The cities of Hankow and Wuchang were storm centers, but the rebellion was against the Manchu dynasty and not against foreigners, so the mission only suffered material loss and was given an opportunity to manifest to the Chinese the spirit of Christian helpfulness. When half of Hankow was destroyed by fire, the Bishop's Cathedral was turned temporarily into a hospital in which our doctors and nurses did valiant service, and a Chinese Red Cross was established.

Then came another period of rest. There is no room within the limits of this article to enumerate all that was accomplished in the next decade. The growth of Boone University, the Church General Hospital, new buildings for the Catechetical School, for the Women's Training School, and for St. Hilda's School for Girls, were among the signs of progress, but above all Bishop Roots stressed the point that evangelism was the central ob-

ject of our being in China, and the number of Chinese clergy who were the product of Boone became more and more a testimony to his belief. He is now President of the Synod of the *Chung Hua Sheng Kung Hui*, the Holy Catholic Church in China, embracing all the eleven dioceses of the Anglican Communion.

For the last three years Bishop Roots' task has been a difficult one, not without danger. The conflict between the northern and southern armies, the old regime and the followers of Sun Yat Sen, has been waged largely in the districts of Hankow and Anking. The situation has

been further complicated by the anti-Christian propaganda of Russian Bolsheviks which necessitated the closing of many missions and schools. Throughout all Bishop Roots has stuck to his post and has been greatly cheered by the loyalty and courage of the Chinese Christians. Having, as was said in the sermon preached at his ordination, "good health, a cheerful disposition, wide sympathy, powers of leadership, administrative ability, and a life consecrated to work for and devotion to his Master", he awaits with confidence the dawning of a better day in China.

Brief Items of Interest

IN THE BRIEF SKETCH of Bishop Kinsolving which accompanied his portrait in the April issue, we mentioned the fact of his resignation but did not explain the cause, further than saying that after nearly forty years of strenuous work the Bishop felt that he needed a rest. In justice to the Bishop we should have explained that his physician positively forbade his return to Brazil. In this decision Bishop Kinsolving reluctantly acquiesced, feeling that he would be more of a burden than a help to his diocese in his present state of health.



A CLERGYMAN in a remote part of the diocese of Fond du Lac began holding services in a rented building three years ago. By dogged persistence he succeeded in establishing a permanent chapel and furnished it with an altar and organ at a cost of \$250. The congregation succeeded in raising \$100 of this amount, but there is still \$150 to be paid. In writing to THE SPIRIT OF MISSIONS, the clergyman in question says: "The congregation is faithful, but composed of poor people, and my own salary is only \$1,200 per annum." It is strange that out of this munificent income our correspondent is not able to pay it all himself, but such is the case, and the Rev. Carroll M. Davis, LL. D., Secretary for Domestic Missions

at 281 Fourth Avenue, New York, will be glad to hear from anyone who may feel disposed to help in such a worthy project. Bishop Weller heartily indorses the appeal.



MISS CAROL CLARK, one of our China missionaries now in this country has recently undergone an operation for cataract. Her friends will rejoice to know that it has been successful. She recently telephoned to the Church Missions House that, while she cannot yet use her eyes, she "is sewing by feeling and faith and wants her friends to know how happy she is."



ON THE THIRD SUNDAY in Lent Arthur Fullerton was made deacon and the Rev. M. L. Wanner was advanced to the priesthood in St. Matthew's Church, Fairbanks, Alaska, by Bishop Rowe. The Rev. Mr. Fullerton has for the last five years been in charge of the mission at Tanana, while the Rev. Mr. Wanner has been at St. Matthew's since last June.

The Rev. Leicester F. Kent, Archdeacon of the Yukon, preached the sermon and presented the candidates. The Rev. Arthur Wright, deacon in charge of the native work at Nenana, read the Epistle and the Rev. Mr. Fullerton read the Gospel.

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Bishop Rowe had to travel from Seattle to Fairbanks, a distance of 2,200 miles and the Rev. Mr. Kent came from Cordova, a distance of nearly seven hundred miles. Mr. Fullerton traveled five days by dog team from Tanana to Nenana and from the latter place to Fairbanks. This gives some idea of the vastness of Alaska.



ONE OF THE MIRACLES of modern science has been vividly brought to our attention by Dr. Grafton Burke, our missionary at the Hudson Stuck Memorial Hospital at Fort Yukon, Alaska, who is now in the States on a furlough:

"On a Saturday night about seven o'clock," he said, "my wife and I were enjoying a moosemeat dinner in my cabin. The temperature outside was about 52 below. There was a most unusual aurora borealis display going on this particular night, though I doubt if that had anything to do with what I am going to tell you. I got up from the table and watched the aurora for a while, and then turned on the radio to see what I could pick up. The first thing I knew we had the Cathedral at Sydney, Australia, on Sunday evening. The sermon came over just as clear as if it were being preached in San Francisco or Portland. My wife and children heard it. But it was a strange sensation to sit there on a Saturday night and hear a sermon being preached on the next night, so to speak.

An hour or so later I tuned in again and presently we were listening to an orchestra playing in New York, and my wife and I took advantage of the music to have a dance."



THE 11TH OF LAST February was the anniversary of the organization of the Nippon Sei Ko Kwai. On that day all the churches of Kyoto City had a union service in Holy Trinity Church, Kyoto, and on their own initiative the offering was designated as a gift to the Department of Missions in appreciation of the great help which the American Church has given in the development of this Japanese Church.



THE REV. LEICESTER F. KENT, who for the past three years has been priest-in-charge at Cordova, took up his work as Archdeacon of the Yukon on the first of May. The Archdeacon's headquarters have been changed from Fort Yukon to Nenana because of Mrs. Kent's health, thus making it possible for Mr. Kent to remain in Alaska.



FROM MAY 11 TO 13, the young people of the diocese of Milwaukee will hold a meeting at Taylor Hall, Racine, the National Center for Devotion and Conference. Any who are interested should write to Mrs. George Biller in charge.

Leaflets on the United Thank Offering

THE list of leaflets on the United Thank Offering published in the April issue contained some errors. The list which follows is correct:

Inspirational:

- W. A. 100 United Thank Offering Prayer Card, 1c per copy—100 60c.
- W. A. 111 "As if we didn't know," 2c per copy—100 \$1.50.
- W. A. 121 Prayer for the United Thank Offering and Woman's Auxiliary, 1c per copy—100 60c.
- W. A. 123 The Gift of God, 2c per copy—100 \$1.50.

Informational:

- W. A. 45 A Manual, 25c per copy.
- W. A. 100 Resolution on the United Thank Offering, 1c per copy—100 60c.
- W. A. 106 A Record and a Hope, 3c per copy—100 \$2.00.
- W. A. 108 United Thank Offering Boxes, Free.
- W. A. 112 That All May Give Thanks, 2c per copy—100 \$1.50.
- W. A. 117 United Thank Offering Catechism, 2c per copy—100 \$1.50.

Address THE BOOK STORE, 281 Fourth Avenue, New York.

SANCTUARY

Rogation Days

CLOUD, if as thou dost melt and with thy train
Of drops make soft the earth, mine eyes could weep
O'er my hard heart that's bound up and asleep,
Perhaps at last, some such showers past,
My God would give a sunshine, after rain. —ELGAR.

O LORD, the great Shepherd of the sheep, whose flocks are upon a thousand hills, and who hast put into our hearts the hope of a better country, even a heavenly: bless all those who search for thy sheep in scattered places, that they may bring them home to thee, who art with the Father and the Holy Ghost ever one God, world without end. Amen.

Ascension Day

CROWN Him the Lord of Heaven, enthroned in worlds above;
Crown Him the King to whom is given the wondrous Name of Love.

GRANT, we beseech thee, Almighty God, that like as we do believe thy only-begotten Son our Lord Jesus Christ to have ascended into the heavens; so we may also in heart and mind thither ascend, and with him continually dwell, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. Amen.

Whitsunday

GOD the Spirit to the Apostles' hearts
This day in form of fire himself imparts.
Forth from the Father, bearing mystic powers,
On human hearts new strength he richly showers.

Thou Good all good containing, Peace divine!
Fill with thy sweetness all these hearts of thine.

O THOU blessed Spirit, Lord, and Giver of life, who, as on this day, didst come down to sanctify and to teach, to guide and to comfort, lead us into all truth, filling our hearts with joy and gladness; through Jesus Christ our Lord. Amen.

O GOD of eternal might and everlasting love, who has built thy Church upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone, and hast promised that the gates of hell shall not prevail against it, mercifully sustain us in that faith and make thy strength perfect in our weakness, that being more than conquerors by thy grace we may triumph against all our enemies, and extend thy Kingdom among all nations, to thy glory and the glory of thy Son Jesus Christ and the Holy Spirit who is the Life of the Church and the Sanctifier of thy people. Amen.

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Telephone number for all Departments, 3012 Gramercy

The National Council

The National Council meets regularly five times a year. Its work is conducted and promoted through the Departments of Missions and Church Extension, Religious Education, Christian Social Service, Finance, Publicity and Field, the Woman's Auxiliary, the American Church Institute for Negroes, and Cooperating Agencies. Under the Departments there are Divisions, Bureaus and Commissions.

All communications for the Council or for any Department, Auxiliary Division, Bureau, Commission or officer should be addressed to the Church Missions House, 281 Fourth Ave., New York, N. Y.

All remittances should be payable to Lewis B. Franklin, Treasurer.

Appointments of the Presiding Bishop

Wednesday, Thursday, May 2, 3. Arkansas Diocesan Convention, Christ Church, Little Rock, Ark.

Tuesday, Wednesday, Thursday, Friday, Sunday, May 8, 9, 10, 11, 13. Diocese of Northern Indiana, Diocesan Convention Meetings. Annual meeting of Woman's Auxiliary, visits through diocese.

Wednesday, May 23. Evening Convention service, Cathedral, Portland, Me.

Thursday, May 24. Fiftieth anniversary Woman's Auxiliary of Maine, Portland, Maine, noon.

Friday, May 25. Brotherhood Rally, Trinity Church, Bayonne, N. J. 8 p. m.

Wednesday, May 30. Commencement address at St. Paul's Normal Industrial School, Lawrenceville, Va.

Department of Missions and Church Extension

JOHN W. WOOD, *Executive Secretary*

Across the Secretary's Desk

SIX MONTHS ABSENCE from the Church Missions House and the usual routine of the "Secretary's Desk" seems a long time—in prospect. Actually the days hurry by. They are happily filled by journeys to stations far off the beaten track, by visits to schools, hospitals and churches, by feasts, receptions and entertainments so thoughtfully provided by the native people, by addresses, conferences, interviews, by the inspection of buildings and the consideration of building sites, by the writing of many letters and reports and, let it be confessed, only infrequent articles.

The unfailing kindness of my friends abroad touched me deeply. Everything possible was done to enable Bishop Sanford and myself to carry out our commission. We were welcomed most heartily, urged to stay as long as possible and

when we had to leave were speeded on our way with all kinds of good wishes and requests to come again soon. Our friends abroad certainly appreciate visitors from the Home Church.

Here at "281" my colleagues have been carrying on faithfully and have shouldered the extra tasks my absence loaded on them in the very best spirit.

How can I celebrate my return to the "Desk" so well as by sharing with you this letter from Bishop Graves, written on March 21st:

"Since you went away things have been moving quite rapidly towards an understanding between the British at Hong-kong and the Canton authorities, and between the British authorities in China and the Nanking Government, and this last means that the other foreign powers are apparently approaching an understanding also.

"The Mission has profited by this to some extent. The soldiers have evacuated our properties in Soochow, in Wusih, Zangzok and Sungkiang.

"In Yangchow, Emmanuel Church and the part of the Compound on which it stands have been turned back to us.

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"In Nanking, things are better as far as the Mission property is concerned, i. e., there is no destruction going on but it has not been turned back to us. Even here there is ground for encouragement for on March 15th the soldiers evacuated the buildings of the Central Theological School. We cannot be sure that others will not be sent in.

"Another encouraging feature is that we hear from every side that the temper of the people is very good indeed and they seem to show no unfriendliness to the missionaries who have gone back.

"Under these circumstances I called a meeting of the Council of Advice on the 19th and after putting before them the changed conditions so far as I knew them, I asked their advice on four points:

(1) As to whether St. Andrew's Hospital, Wusih, should be opened;

(2) As to whether Mahan School should be opened;

(3) As to whether Soochow Academy should be opened;

(4) As to the question of the recall of missionaries now on furlough.

"From the discussion the following results were arrived at:

"(1). St. Andrew's Hospital, Wusih: Dr. Lee arrived on March 6th and went up to Wusih on the 12th, returning on the 15th. He found that things in the hospital were better than he expected. Some of the equipment had been removed but a great deal was intact. The hospital had, however, been much misused and was in a very dirty state. He estimated that it would cost from \$2,000 to \$3,000 (Mex.) to put it in proper condition.

"Dr. Lee was invited to a number of feasts by his various Chinese friends and some of the influential people of the city told him that they would be glad to raise money for the repairs up to \$2,000 or \$3,000. On the day that he returned, I had a letter from the magistrate of the city and later a letter signed by twelve of the members of the Silk Guild urging that Dr. Lee be allowed to open the hospital. It was therefore decided that St. Andrew's Hospital should be partially opened as soon as possible looking toward the gradual full opening in the near future. Dr.

Lee is getting his staff together and expects to reside at Wusih at least most of the time. He thinks that the closing of the hospital during the past year has had an excellent effect upon the people of the city and that they now realize what the hospital has been doing for them in the past twenty years and what a loss the closing has been to them.

"(2) The situation at Yangchow is not so plain. So far as the people of the city are concerned they appear to be friendly and the patrons of Mahan School are anxious to have it reopened. The buildings however are still in the possession of the Officers' Training School. They have received orders to evacuate and promise to do so on April 8th. The only way to ensure against further occupation is to begin repairs. Dr. Ancell roughly estimates the total amount needed for repairs and the replacement of equipment at something like \$25,000 (Mex.). His plan is only to repair so much as is necessary for a small body of students and if we can go on, full repairs can be undertaken later and full numbers received. This amount of repairs and equipment will probably amount to \$10,000 (Mex.). Of course everything depends upon whether Yangchow becomes again involved in the civil war which is now beginning again. The plan which we decided upon was that as soon as the Officers' Training School evacuated Mahan such repairs and equipment should be arranged for as will be needed for a maximum number of one hundred students and the school reopened in September.

"(3) Soochow Academy will require very slight repairs. Again it was thought best to start with a small number of students who could be thoroughly known in order to avoid any trouble starting from the inside. The action taken was that the Rev. H. A. McNulty be asked to come back as Principal of Soochow Academy with the understanding that the number of students be limited to one hundred for the first term.

"(4) The action taken in each case carried with it the return of missionaries on furlough and the Department of Missions is asked to notify those whose work

is in these institutions to be back for the opening of the work in the fall and to instruct the other members of the Mission on furlough to be ready to return upon receipt of telegraphic instructions from the field.

"I hope that within two months things will have improved so that everybody can come back. As yet the Consular Authorities are not willing to have missionaries return to their stations in the interior for permanent residence.

"All these plans may be upset by war or civil commotions in this province, but it is plain that things are in a much better state than they were a few months ago and we must hope that the improvement will continue.

"I have word of people to be confirmed at Yangchow, Soochow, Kiangwan, Woon-sung, St. Paul's, Shanghai; All Saints, Shanghai, and at Taitang."

I can't begin to tell you what a satisfaction it is to pass on such hopeful news.

Foreign-Born Americans Division

THE REV. THOMAS BURGESS, *Secretary*.

METAPHORS ARE HELPFUL only in so far as they are true. In fact, since they are supposed to be short cuts to the truth, they really cease to be metaphors when they fail of their purpose.

For years we have had to listen to speakers who refer to America as the great Melting Pot. Not very elegant, surely, and certainly not true. And there are those who bemoan the fact that the Melting Pot is not functioning.

Why should it? Is it our ideal that this country should be thought of as a huge mixing bowl, already half-full of ingredients good and bad, into which other ingredients, good and bad, are to be tossed so soon as they reach the edge of the pot? Do we believe in so haphazard a process, from which only sheerest accident can derive a final worth-while product? The sooner we dismiss this figure of speech from our collection of mental imagery the better.

There are other metaphors more dignified and more expressive of the Chris-

tian attitude towards the so-called problem of the Foreign Born. For instance, might we not use the picture of an old garden, with its perennial flowers well established and with its choking weeds. The owner is constantly receiving other plants, some of them desirable, some of them veritable pests. A nice discrimination must be exercised in order that the garden as a whole be a thing of beauty. In using this metaphor we must be careful not to think of individuals as the plants, but their characteristics. Often the best in a man is latent and must be brought out and given room to develop. Have you ever transplanted some common wildflower, and given it proper soil and attention? What a difference!

When we watch some zealous souls at work among the foreign born, we are irresistibly reminded of a four-year old child "weeding" a garden.

Arrivals and Sailings of Missionaries

CHINA—ANKING

Miss Emeline Bowne and Mr. and Mrs. Leonard Tomkinson, returning to the field, arrived in Shanghai March 23.

CHINA—HANKOW

Miss C. M. Bennett who has been working in the Philippines, sailed from Manila March 24, due in Vancouver April 15.

CUBA

Bishop Hulse arrived in New York April 4.

JAPAN—TOKYO

Mrs. C. S. Reifsnider, John Reifsnider and Deaconess S. T. Knapp sailed from Yokohama February 8, due in Los Angeles February 26.

Dr. R. B. Teusler sailed from Yokohama March 16 and arrived in New York April 3.

PHILIPPINE ISLANDS

The Rev. and Mrs. G. C. Bartter arrived in Manila March 27.

Deaconess C. G. Massey arrived in Manila March 22.

PORTO RICO

Bishop Colmore arrived in New York March 26.

Department of Publicity

THE REV. G. WARFIELD HOBBS,
Executive Secretary

NO FEATURE OF THE promotional work on behalf of THE SPIRIT OF MISSIONS is more gratifying than the coöperation extended by the Woman's Auxiliary. The Auxiliary, by action taken at New Orleans, urged diocesan presidents to name representatives of the magazine in all parish branches to secure subscriptions and renewals upon a commission basis.

We reprint herewith a letter sent by a diocesan president to the presidents of parish branches urging coöperation in this matter. We print this letter in the hope that it may be a guide to many branch presidents in approaching parish branches in this connection:

Dear Madam President:

"A letter has been sent to all Parish U. T. O. Treasurers asking them to coöperate in a plan arranged by THE SPIRIT OF MISSIONS. An urgent, almost an imperative, call has come from Miss Lindley asking our Auxiliaries to join in this plan.

Please call your U. T. O. Treasurers and other officers at once and arrange to have during the next two weeks an intensive campaign for subscriptions to THE SPIRIT OF MISSIONS. Let us have, if necessary to secure results, a house to house, or family to family canvass, and see how nearly we can come to putting this—our official Church organ—into every family, thus doing a big thing for missions, and also adding to our blessed United Thank Offering.

Let us do this honestly and conscientiously in a spirit of Church loyalty and of gratitude to the magazine for past and present help. Let us rally to the call of our leader and prove that Arkansas women are loyal and true to their organization.

Please put this ahead of any other work during the next two weeks even at the cost of personal sacrifice of time and feelings. It will be the most definite and

splendid thing we can do in the cause of missions at this time.

Please say that I may count on you.

Sincerely Your President."

There are now approximately 1,200 representatives of THE SPIRIT OF MISSIONS, in as many parishes, who are personally urging intelligent coöperation in the work of the whole Church.

Religious Education

THE REV. JOHN W. SUTER, JR.,
Executive Secretary

Adult Division

THE REV. T. R. LUDLOW, D. D., *Secretary*

Read a Book

**Students and the Future of Christian Missions.* Report of the Tenth Quadrennial Student Volunteer Convention (New York, S. V. M. 1928) \$2.50.

**Japan Speaks for Herself.* By various outstanding Japanese leaders. (New York, M. E. M. 1927) paper 75c, boards, \$1.25.

**Poems of the African Trail.* By Elwood L. Haines (Milwaukee, Morehouse, 1928) \$1.25.

*Obtainable from The Lending Library of the Church Missions House, 281 Fourth Avenue, New York, N. Y. Books are loaned for two weeks each. The only expense to the borrower is the payment of postage both ways.

Books may usually be secured either from your local book store or from the publisher but The Book Store, 281 Fourth Avenue, New York, N. Y. will be glad to secure copies at the prices noted. The Book Store, however, cannot undertake to send books on approval. Remittance should accompany all orders.

Opening the Eyes of the Blind

By Mabel L. Condict

"I SHALL NEVER AGAIN say that I do not believe in missions; I am thoroughly converted." So said one parishioner to her rector after his delivery of an illustrated missionary lecture. What she really meant was that for the first time she had realized what the Church is doing.

THE NATIONAL COUNCIL

Lantern slide lectures have a distinct place in the educational world and their use is rapidly increasing. They have the advantage of presenting a subject through both the eye and the ear, thus permitting of more informational detail than can be visualized without the aid of pictures, or possible when only pictures are used.

Lantern slide lectures are rather temperamental. Success so largely depends on the understanding of how to use them. On the other hand, there is nothing difficult about them either, and a very little study and practice on the part of the lecturer will meet with an enthusiastic response from his audience.

The notes which accompany the slides are complete, and no other material is absolutely necessary; but the more one is armed with general information on the subject the easier the delivery of the lecture will be.

The big secret of a successful lantern slide lecture is not to *read* the notes from the book. The lecture should be made to live, but that is not difficult of accomplishment either. A few hours study with slides and notes together will fix the two in the mind. Perhaps it will not be necessary to take the notes to the lecture hall at all, but if it is they should be used as notes, and not as a book to be read.

The mechanical details are important too. See that the lantern is in order, the focus right, and the table large enough to accommodate the slides. These should be carefully arranged so that the operator cannot possibly get one in upside down, or out of the proper order.

Out of the sixty-odd lectures on almost every field of the Church's work, together with lectures on Church History and related topics, a few are suggested below:

One of the most popular lectures is a general one, *Carrying on the Divine Commission*, showing activities of the Church in all the fields. This bird's-eye view is especially recommended if no missionary lectures have ever been used.

Another good general lecture, *Social Results of Missions*, presents the Church's work from a different angle, showing the worth-whileness of what is

being done to meet social and economic conditions in the various fields. The *Church History* series of five lectures is in demand almost the entire year.

The Bible slides, arranged in sets of twenty to twenty-five (without notes) meet the needs of those who do not have access to large centres and therefore cannot make satisfactory selections.

The rental charge for most of the lectures is \$2.00, plus transportation, for each use. Arrangements can be made for a longer period. A complete catalogue, giving list of lectures and conditions under which they are loaned, will be sent on request.

Not the least part of our service is the recommendation of equipment which we have found from experience to be reliable and efficient. In writing to us about lanterns it will save time if you will state the size of the room, the size of the picture you have in mind, or any other detail.

If these suggestions do not meet your particular problem, write to us about it, addressing "Lantern Slide Bureau, 281 Fourth Avenue, New York." We want the Lantern Slide Bureau to be of real service to you, and it can be. We have facilities which we will be only too glad to put at your disposal.

Field Department

THE REV. R. BLAND MITCHELL,
Executive Secretary

Resurrecting a Parish

A MEMBER OF THE Field Department Staff writes: "I have just returned from a week spent in trying to resurrect a parish that had lost all hope of ever being able to have a rector, and I believe they have never paid their small quota of \$150. As a result of our work there they will immediately begin to have services every Sunday in the month, on two of which they will have a priest, and for the other two the senior warden will read. I appointed a Canvass Committee, drew up a budget and showed them how it could be raised. I also outlined a program of work for the parish. I believe that it will

not be long before they will have a priest-in-charge, and at least a hundred communicants on the roll."

The Stewardship of Money

THE FOLLOWING RESOLUTIONS were passed at the meeting of the Convocation of the Missionary District of Eastern Oregon at Heppner, Oregon, on February 4th, 1928:

Resolved: That this body commends the plans of the Field Department of the National Council in the carrying out of the Church's Program. It believes in the annual Every Member Canvass and a campaign to spiritualize the giving of our people, either by the personal work of each clergyman or by the conduct of a crusade for missions, or other methods such as the "Flying Squadrons". Further

Resolved: That this Convocation goes on record to the effect that it believes the stewardship of money to be one of the greatest issues of modern life. Our materialistic age challenges the leaders of the Church to save it from sordid decay. We are perishing because of our failure to consecrate our ever-increasing wealth to the higher purposes of life. We believe that the clergy should assume a large place in this crusade and enlist all the leaders in their parishes or missions.

Speakers' Bureau

REQUESTS FOR THE services of speakers, except Department Secretaries, should be addressed to The Speakers' Bureau, 281 Fourth Avenue, New York City.

The secretaries of the various departments are always ready, so far as possible, to respond to requests to speak upon the work of the Church. Address each officer personally at 281 Fourth Avenue, New York City. For names see page 334.

Use the telephone only in clear emergency. And don't hold back your request until it gets into the emergency class. A letter, giving full information, eliminates the chance of misunderstanding and prevents delays incident to inadequate knowledge of your needs.

For reasons of postage, office and time economy; for the benefit of prospective speakers, who must be given definite information; for proper record; for reasonably prompt service and at least an ap-

proximate efficiency, the following details should accompany each request for a speaker.

Month, date, hour, city, parish, meeting-place, diocese, name of rector, occasion or kind of meeting, kind of address desired, time allowed for address, and a statement covering traveling expenses and entertainment for the speaker.

The Bureau cannot guarantee speakers for all requests filed. Engagements must depend upon our resources in available speakers. Requests should be sent in as early as possible before dates desired.

Travel expenses of the speakers should be provided wherever this can be done.

J. M. MILLER, *Secretary*.

Christian Social Service

THE REV. CHARLES N. LATHROP,
Executive Secretary

Opportunities for Social Service Amongst the Isolated

By *Edna Eastwood*

LONELINESS FELT IN a city has hope that the desired relief from it may be just around the corner, but the loneliness of rural isolation, without outside mental interests, often results in bitter irritation towards those who are in too close contact and holds a fear of madness and sometimes crime. This is especially true where the isolation is from both human companionship and civic opportunities. Ask almost any ranch housewife how she felt during the first years of ranch life and the answer will be, "I almost went mad with loneliness, but now I wouldn't live anywhere else." These women conquered loneliness by making outside interests come to them. Others who failed you will find in insane institutions. Isolation can be a wonderful opportunity for developing the keenest thinking people of the nation, strong physically, mentally and spiritually because of time to develop away from the rush and superficiality of city life. But it can also break them by breaking their ambitions, moral courage and hope, unless the

Church and State cooperate to offer interests they can share.

Through a "Mothers' Camp" in a Western community, a woman saw the first women or stores she had seen for eight years. This camp was fostered by the State Home Bureau helped by the small town's Women's Club, most of whom were hardworking Churchwomen of various denominations cooperating instead of competing. Families were entertained at homes or at the camp. Classes on homemaking, sewing, etc., were carried on while the townspeople entertained the children, leaving the mothers free. Health clinics, playground games and entertainments added to the joy of this annual visit to town. They learned of pamphlets and of the help the government offers; they learned how to make contacts with many outside interests to make their homes and work happier.

Many women already have this knowledge and many others are college graduates, only needing cooperation and encouragement in finding an outlet for loneliness in service to others and a renewal of their vision. When the elements destroy the most intelligently-grown crops, the State cannot show men how to face life again hopefully and without a fatalistic bitterness. Only the Church can do that and it needs to work before disaster and not after. It needs to work before sickness comes, so that there will be no panic resulting in double disaster if the county nurse or doctor is miles away.

It would be foolish for the Church to duplicate welfare work already undertaken by so many states, but more cooperation would be of untold value to both. Information about Farm and Home Bureau programs could be mailed to isolated families by the nearest missionary, showing that our interest is in all their life, giving them confidence in us as friends. Church lists of isolated families could be sent to the county agents and problems referred to these trained workers.

Organized parishes and missions could help when family members have to go to town hospitals, when boys and girls come into town to school, as most of them

must, and when families move to town. Friendly relations can be established by parish organizations reaching out a friendly welcome to members of these families whenever they are in town, sending them programs of their year's plans, asking them to share by work done at home in service for others, making them feel a wanted part in the Church's social and serving life, planning a special get-together day for out-of-town families with the town families once or twice a year and seeing that everything to make it possible for them to come is done, giving them scholarships to summer schools, helping them to organize if possible a little group of families. Two very small communities with a good road between organized a Church guild meeting alternately in both places, thus helping the welfare of both communities.

A diocesan library with a variety of helpful books could be developed and lists sent to each family. The Church Periodical Club can be called upon for assistance, traveling libraries created and up-to-date magazines shared. Often rural teachers will be eager to cooperate because they too are lonely and isolated from their chosen companions.

Women who take charge of correspondence work amongst the isolated will be amazed at the numerous social service calls that come to them if they are willing to give their own friendship in return. There will be mothers asking to be shown how to be the teachers of Christian ideals to their children, fathers asking guidance for motherless children, or how to help a boy inclined to delinquency; women wanting a sympathetic friend to share the worries of hard times; news of family prayer and bedtime stories developing from Church School lessons—all helping to build the right kind of home environment as a safeguard against future temptation when the boys and girls are away at school. There will be grateful letters from parents saying that the Church is following these older boys and girls into their new life with its many problems; requests for names of books on various subjects, for Hymnals for home singing on Sunday evenings;

or from a blind woman wanting a Braille Bible. There is gratitude from "shut-ins" to whom mail provides variation from the maddening monotony of pain; requests for information about schools, hospitals, etc.; and sometimes a tragic appeal that someone whose mind has given way may be visited in the state institution and word sent home about the dreaded new surroundings for their loved one. As one family expressed its appreciation of the Church's friendliness, "We all feel as if we had folks now."

We need to create in the isolated a feeling of their close partnership with God in their work. We need to provide the means for growth, mental, physical and spiritual for their children, to take away the loneliness and drudgery which endangers their happiness. This is the Church's work and most of it is still waiting to be done.



THE DIVISION FOR RURAL WORK of the Department of Christian Social Service has arranged a series of rural conferences and summer schools covering all parts of the country. These conferences have proved of inestimable value to the Church workers and clergy of the rural and small town churches. Our Church groups meet as part of the general conferences in which ministers and workers of all denominations take part, having in addition a program applying the general topics to the conditions of our own work. The expense is about \$2.00 per day in addition to the railroad fare. Our own groups live together in a close fellowship under their own leaders.

About 180 men and women attended the schools last year. This year, the Division hopes for a much larger attendance. Eventually we hope that every man and woman doing rural or village work will be enabled to gain the spiritual and the intellectual refreshment of these courses. The conferences are as follows:

Rural Church School, Nashville, Tennessee, Vanderbilt University, April 9-20.

Group Leaders—The Rev. F. D. Goodwin, The Ven. V. G. Lowery.

Guest Preacher—The Right Rev. J. M. Maxon, D. D.

Ministers' Summer Institute, Berkeley, California, Pacific School of Religion, June 4-15.

Group Leader—The Ven. A. W. N. Porter, Ph. D.

Guest Preacher—The Right Rev. E. L. Parsons, D. D.

School of Community Leadership, Manhattan, Kansas, Kansas Agricultural College, June 10-25.

Group Leader—The Ven. L. W. Smith.

Guest Preacher—The Right Rev. I. P. Johnson, D. D.

Madison School for Rural Clergy, Madison, Wisconsin, University of Wisconsin, June 25-July 6.

National Conference of Rural Clergy, and National Women's Conference on Rural Work, The University of Wisconsin, June 25-July 6.

Leader for clergy group—The Rev. H. W. Foreman.

Leader for women's group—Miss Edna Beardsley.

Guest Preachers—The Right Rev. Blair Roberts, D. D., The Rev. George B. Gilbert.

School for Town and Country Ministers, Ithaca, New York, Cornell University, July 9-21.

Group Leader—The Rev. C. R. Allison.

Guest Preachers—The Right Rev. Charles Fiske, D. D., The Right Rev. Samuel B. Booth, D. D.

Washington College School for Town and Country Ministers, Chestertown, Maryland, September 3-14.

Group Leader and Preacher—The Right Rev. G. W. Davenport, D. D.

For further information and enrollment write to the Rev. H. W. Foreman, 281 Fourth Avenue, New York, N. Y.



AN INTERESTING LUNCHEON and round table discussion was held in Baltimore, Maryland, Friday, March 30th on the topic *Must We Have War?* Ten organizations took part officially in the meeting. Mrs. Emeline Walke represented the Church Service League and the Woman's Auxiliary of the diocese. Four hundred and fifty men and women took part in the luncheon, our group being the largest. Mrs. Walke was appointed temporary chairman to form a permanent committee to consist of two representatives from each of the coöperating organizations. Among them are: The Council of Jewish Women, the Federation of Women's Clubs, the Y. W. C. A., the Service Star Legion, and the College Club.

The Woman's Auxiliary

GRACE LINDLEY, *Executive Secretary*

Subjects for Study for 1927-1928

By Laura F. Boyer

AS MOST OF THE parish classes of the Woman's Auxiliary finish their study before Easter, Diocesan Educational Secretaries are beginning to think and plan now for next year's work. The summer is a good time to do reference reading on the subjects to be taken up in the fall or as a supplement to the studies in which classes have become particularly interested. At the spring meetings in every diocese and district, as well as through the mail, in order to reach parish leaders who cannot go to meetings, Diocesan Educational Secretaries should recommend lists for Summer reading. In order to select a useful list for the future work, subjects must be chosen and tentative plans made for next year's work now, so that the beginning of the work in the fall will find the educational leaders with a background of information and interest ready to start their work intelligently.

The subject of Africa, with the textbook *The New Africa*, by Donald Fraser, is the chief recommendation for class work for 1927-1928. This is the Interdenominational Foreign Missionary textbook and is ready now, price 60 cents. Wall maps showing the location of mission stations (60 cents,) outline maps, both wall (25 cents) and desk size (25 cents a dozen) and a picture map of Africa (50 cents) are available. Books and pictures on the subject of Africa, suitable for young people and children have also been prepared.

Africa is one of the subjects of world interest with which much current literature is dealing. The article by Mr. Leidt on page 289 suggests helpful collateral reading for the course. Leaders will find it necessary also to read a good book on Mohammedanism. *The Rebuke of Islam*, by W. H. T. Gairdner (M. E. M.

60c), is recommended for this purpose.

In addition to the course on Africa, there will be a course on Stewardship by the Rev. Karl Block, ready in May.

A new General Church Program will also be ready for use after the General Convention in October.

A course on Christian Social Service called *Building the City of God* is ready now in mimeographed form, and is available for anyone who wishes to try it out in a discussion group or Bible Class. The book will be printed, after revision, in the light of the experience of groups who have used it during the summer. A list of reference books is attached to this course. For general reading on Christian Social Service, *The Divine Society*, by W. G. Peck, published by The Student Christian Movement, \$2.00, is recommended.

All the books and material mentioned above may be procured at The Book Store, Church Missions House, 281 Fourth Avenue, New York.

Both diocesan and parish leaders should avail themselves of the opportunities for training in the use of these courses under competent leadership, which will be given at Summer Conferences all over the United States. There is a great value in the interchange of ideas and plans with groups of leaders which a Summer Conference makes possible.



A CONFERENCE FOR Diocesan Officers of the Woman's Auxiliary and delegates to the Triennial will be held at Taylor Hall, Racine, Wisconsin, May 7th to 10th. The purpose of this meeting is to prepare for the Triennial and for the work that will follow the Triennial. Programs have been sent to all the Diocesan Presidents.

American Church Institute for Negroes

THE REV. ROBERT W. PATTON, D. D., *Director*



EXHIBIT OF THE AMERICAN CHURCH INSTITUTE FOR NEGROES

The large show window of the Church Missions House, on the southeast corner of 22nd Street and Fourth Avenue, New York, was filled with the handiwork of the pupils of the nine schools under the charge of the Institute

Window Display at Church Missions House

DURING THE MONTH OF April many of the passers-by at Twenty-second Street and Fourth Avenue, New York, stopped to look at the north window of the Church Missions House under the impression that the National Council had opened a department store. As the picture shows, it was an interesting exhibit of articles made at the Industrial Schools under the supervision of the American Church Institute for Negroes.

The printed card, hung in the center of the exhibit, which unfortunately did not show up in the photograph on account of having been taken through glass, gives the names of the nine Church Industrial Schools for Negroes in the Southern States. They are: St. Augustine's College and School at Raleigh, N. C., St. Paul Normal and Industrial School, Lawrenceville, Va., Fort Valley High and Industrial School, Fort Valley, Ga., Voorhees Normal and Industrial School, Denmark, S. C., Okolona Industrial School,

Okolona, Miss., Hoffman-St. Mary's School, Keeling, Tenn., St. Mark's School, Birmingham, Ala., Gaudet Normal and Industrial School, New Orleans, La. Over thirty-five different trades and industries are taught in these schools. Only a very few are represented in this window exhibit.

Most of the baskets and the mats were made by the students at the Fort Valley School. These show not only a fine sense of the practical use of such homely materials as ordinary corn shuck and pine needles, but are woven with an eye to color combinations in a most artistic way.

The brooms were made by the boys at the Okolona School. This school also sent a pair of andirons and a fire set wrought from old pieces of iron into a most attractive design. Several well made stools, made by the boys from old pieces of wood, and covered with cane or corn shuck tops, woven by the girls, are part of the exhibit from Okolona, as well as an

attractive lamp and shade.

The Voorhees School sent a well made serving tray, and an old chair reclaimed by the boys and covered with a hand-woven corn shuck seat. An exhibit from the plumbing department of this school attracted much attention with its skillfully made joints and spirals.

The dresses and children's wear were sent by St. Augustine's, St. Paul's and the Voorhees Schools. They are well made and beautifully hand sewn. St. Augustine's School also sent a substantial, leather covered stool, book ends and

smoking stand from their cabinet making department. A collection of towels, hemmed and embroidered by the younger students at St. Mark's School, and some burlap mats, dyed and fringed, showed a practical use of homely materials.

Samples of printing from St. Paul's School and the Voorhees School gave concrete examples of the good work done in the printing departments of these schools.

A much larger and comprehensive exhibit of the work of the Institute Schools is being prepared for General Convention at Washington next Fall.

Cooperating Agencies

All correspondence should be directed to the officials whose names and addresses are given under the various heads.

The Church Periodical Club

MISS MARY E. THOMAS, *Executive Secretary*
22 W. 48th Street, New York, N. Y.

A NEW OPPORTUNITY FOR COÖPERATION has just come to the Church Periodical Club. This time it is with the Church Army. Early in May several Church Army caravans start on trips in as many different states. As has been their custom in England the men wish to carry with them for sale Bibles and Prayer Books and a selection of books and pamphlets on religious subjects. The C. P. C. is helping to make up the list of books and will act also as agent in buying them. It is hoped that every piece of literature will be sold and more ordered, but anything that may be left can be used easily for parish bookshelves, community libraries and other distributing agencies with which the C. P. C. is in touch. There is an ever-increasing demand for such literature on the part of the laity, and the clergy in rural and mission work could use far more than it is possible to provide.



A VERY USUAL WAY for a parish or a mission to serve the community is to

establish a library open to the public. This, of course, in places where there are no library facilities. The library here described is in a village isolated from railway or state road though only thirty miles as the crow flies from a large city. Few of the people can afford to own cars. The account is taken from the local paper:

"Many are making use of the 2,500 books which are to be found in the library sponsored by Grace Episcopal Church which is open to the public.

"On Wednesday and Thursday of each week at noontime pupils of the school are permitted to secure books from the library free of charge. The books are issued through the principal and other teachers of the school. In the group are 700 selected children's books.

"One section of the library is devoted especially to teachers' text books and these are at the disposal of the instructors of the school at all time. Twenty-six magazines are subscribed for at the library, and from these are gleaned much that is of benefit in assisting the scholars. These magazines are also available for the members of the two clubs which meet

weekly in the community room of the bungalow on the church property, the Girls' Friendly and the Boys' Club.

"Each Friday evening the Girls' Friendly meeting is held and at that time many of the young women secure books to read throughout the week. Then on Thursday evening when the boys assemble for their session more books are taken from the shelves for their perusal.

"A large number of the books are up-to-date forms of literature, which any grown-up would enjoy, and the public is invited to visit the library on Friday evenings to secure books to read at their homes. The small sum of five cents per month is charged for the privilege of using said volumes."

Such libraries are made possible through the Church Periodical Club largely by the coöperation of those who are willing to share with others the contents of their own bookshelves.

Brotherhood of St. Andrew

MR. LEON C. PALMER, *General Secretary*
202 So. 19th Street, Philadelphia, Pa.

THE FORTY-SECOND ANNUAL Convention of the Brotherhood of St. Andrew has been called to meet at Washington, D. C., October 5th to 9th, immediately preceding the General Convention of the Church. This date was adopted after consulting with the Presiding Bishop and representatives of the General Convention Committee, for the purpose of enabling Brotherhood delegates to remain over for at least part of the General Convention and also to make it convenient for the Bishops and deputies to the General Convention to attend the Brotherhood Convention.

In the official Convention Call issued by President Edward H. Bonsall, attention is called to the fact that the Brotherhood Convention this year will be held in association with the National Commission on Evangelism. The Commission is represented on the Program Committee and the plans and methods to be discussed at the Convention will be presented from the standpoint of the general evangelistic

movement in the Church. The Convention is not for Brotherhood members only but is for all men and boys of the Church who desire to attend.

It is suggested by the Trunk Line Association that delegates to the Brotherhood Convention in purchasing tickets ask for certificate (not receipt) to General Convention, the Brotherhood not being listed separately but included in the General Convention. Dates of sale have been fixed to allow Brotherhood Convention delegates to reach Washington by October 5th.

An unusual degree of interest is being taken in this Convention and the Committee in charge reports advance registrations received from twenty-five dioceses.

Church Mission of Help

MRS. JOHN M. GLENN, *President*
Room 301, 1133 Broadway, New York, N. Y.

AFTER SEVEN YEARS OF work with a main office at Trenton and a branch office in Elizabeth, CMH. in the diocese of New Jersey has opened another office in Camden. The need has long been felt in Southern Jersey, especially through the rural districts where no agencies were active in behalf of youth. While scores of fine, interested volunteers, encouraged and informed by the clergy, were working to that end, a way of establishing a branch office was not made possible until very recently a generous gift of money was presented to Church Mission of Help for this purpose. Two members of the diocesan council were the ones who opened the door of opportunity to Church Mission of Help to start another branch office to deal directly with the South Jersey district. Accordingly, an office was opened March 1st at 229 Market Street, Camden, with Miss Sylvia Hanger as district secretary.

The sum given for the advancement of the work was given to cover expenses for a certain period, providing that within this time an attempt be made to make the work self-supporting. In other words, the work has been underwritten for a certain length of time, after which we hope it will be possible to have the community

THE NATIONAL COUNCIL

manage and support the future work entirely.

With the Philadelphia CMH. office only across the Delaware from Camden, and the Elizabeth office so near to Newark, the diocese of New Jersey feels very proud of strengthening the link in the golden chain of Church Mission of Help principles.



ON JANUARY 1ST, CONNECTICUT CMH. opened a new office in the Diocesan House, Hartford, in addition to the office in Bridgeport. Work is developing rapidly in the northern part of the diocese and the diocesan secretary receives constant calls to present the work to groups in Hartford and in outlying towns, and many calls for help on behalf of girls in Hartford and Litchfield counties.

An attractive office has been given by the diocese and nicely furnished through the generosity of the board of directors and members of the Hartford regional group. Miss Mary Grey Barron, chairman of the Hartford group, has done much through her efficient organizing to make the office possible.

The development of CMH. in Hartford is doing much to further Connecticut's ideal of working in the small towns and rural sections of the diocese where social agencies are few and even the church is often inaccessible.

CMH. has been cordially welcomed in Hartford by the Council of Social Agencies, by the clergy and by many of the laity.

The Seamen's Church Institute of America

THE REV. W. T. WESTON, *General Secretary*
25 South Street, New York, N. Y.

IF YOU CAN IMAGINE YOURSELF in a strange city, homeless and without friends and with no place to go, you will have some idea of the condition which confronts the seaman when he comes ashore. This lonely, homeless and friendless stranger in every port looks to our Institutes as his haven of safety wherein

he finds shelter and protection not only from the elements but also from the innumerable temptations which ever cross his path when ashore.

It is always a pleasant duty to report accomplishments and give evidence that the Seamen's Church Institute of America is ministering to the needs of humanity, but how much more gratifying it must be to all those who have supported this work to know that their interest and coöperation have not only made this service to humanity possible but have also assured its future.

A summary of activities of the Seamen's Church Institute of America for the year 1927 follows:

Lodgings	457,088
Mail received for seamen.....	226,888
Baggage checked	118,100
Money deposited for safe keeping	\$589,222.34
(saving of wages)	
Religious services held.....	1,111
Entertainments given	895
Men shipped	19,846
Shore jobs supplied for seamen	2,884
Ship visits by chaplains.....	13,523
Literature distributed to men going to sea:	
Books	90,017
Magazines	233,821
Knitted articles distributed....	3,887
Relief cases	27,893
Nautical school enrollments..	157
Cases in clinics.....	4,445
Jail visits by chaplains.....	135
Hospital visits by chaplains..	2,284

Truly do we strive day by day to prove ourselves worthy of that blessed reward promised by our Lord himself,—

"... Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

"For I was an hungered, and ye gave me meat: I was thirsty and ye gave me drink: I was a stranger, and ye took me in:

"Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me."

Daughters of the King

MISS JULIA N. MCLEAN, *Publicity Chairman*
Portland, Connecticut

FIFTY-FIVE MEMBERS, representing ten chapters of the Connecticut Daughters of the King, attended the Neighborhood Meeting held at the Cathedral Parish House in Hartford on March 16th, when Mrs. Birney, the National President of the Order, made a most helpful address which was followed by an interesting discussion. She earnestly asked the prayers of all Christian people to combat the alarming spread of atheism. She told us of a strong and well-organized effort in her own city of Washington to spread this terrible propaganda in the grade schools of the city. It is truly appalling to realize that this doctrine of atheism is being broadcast not only among the pupils of our colleges and high schools but even in the very primary grades. What can we do about it?



IN RESPONSE TO THE request for help from the Commission of the National Council on Rural Work, an earnest effort is being made to increase the number of our diocesan Chapters. It is most encouraging to report that within the last few weeks more than twenty-five Bishops have signified their desire to have such chapters organized in their dioceses. We believe that there is a real opportunity for service in these chapters, composed as they usually are of members from widely separated parts of the dioceses. The Bishop's Chapter of Central New York reports a membership of thirty.



THE PRESIDENT OF THE Chicago Diocesan Assembly, Mrs. E. F. Kenyon, reports fifteen chapters with every member actively working for the spiritual strengthening of the parish. They assist their rectors in the preparations for Quiet Days and at the time of the Diocesan Convention have a special conference with an average attendance of fifty, to explain the work of the Order.

IN OHIO THE Daughters of the King will have a place at the Gambier Summer Conference when the Diocesan President, Miss Martha Kimball, will lead a five days' course on the work of the Order. In February Miss Kimball had the privilege of addressing 250 members of the House of Churchwomen in Michigan.



IN LOS ANGELES, Mrs. Pedder has asked every chapter to appoint a member for her Publicity Committee.

The Girls' Friendly Society in America

MISS MARY M. MCGUIRE, *Secretary*
15 E. 40th Street, New York, N. Y.

WE REGRET TO ANNOUNCE the sudden death, on March 30th, of Miss Sarah B. Hopkins of Worcester, Mass., sister of Mrs. Alfred L. Aiken of New York. Miss Hopkins was very active in Church work, and as diocesan president of this society in Western Massachusetts since 1903, vice president G. F. S. A. since 1904, and chairman of the Washington National Center of the G. F. S. A. since the inception of the idea, her loss will be felt widely and deeply.



MISS RUTH BUTLER of Los Angeles has recently joined the staff of the Field Division of G. F. S. A. as Program Adviser. Miss Butler received her M.A. degree in Religious Education at Teachers College, Columbia University, in 1926. This winter she has been director of Religious Education at St. Paul's Parish, Jackson, Michigan, and before that occupied a similar position at Grace Chapel, New York City.

Miss Butler was first known to the Girls' Friendly Society when the G. F. S. began work with Church Summer Schools. In coöperation with the Department of Religious Education the Society offered a certain number of scholarships at an outstanding Church conference to girls active in Church student clubs of various colleges and universities. Miss Butler was chosen from the University of Illinois in 1921.

The National Federation of Episcopal Young People

All correspondence should be addressed to Miss Clarice Lambright,
1006 Temple Building, Rochester, N. Y.

Summer Camps and Conferences

WITH MAY'S MELLOW DAYS come plans for vacation, and in the time-budget of every young people's group vacation means summer camp or conference. No occasion of the year is more eagerly anticipated or more thoroughly planned, and few are of greater potential importance.

Since their origin a few years ago summer camps have increased so greatly, not only in the numbers who come to them but in the variety and scope of their programs, that they have become an almost unique opportunity for the practical exposition of the Christian way of life in all its phases, and especially in its creative fellowship. This is true not only of the large, well-equipped camp with every convenience, but of the smaller groups of young people meeting in groups called conferences, and of the gatherings popularly known as house-parties, all of which types, for the sake of brevity, will be called "camps".

No matter how short or long the time at one's disposal, one should make a careful budget, allotting definite periods for, let us say, the morning watch, the daily flag-raising, the discussions, and the interest or hobby groups. The amount of time will of course be governed by the type and purpose of the camp. For those who are novices at setting up the program, we recommend two worth-while booklets, *The Morning Watch*, which will be found helpful for both individuals and groups in creating the correct keynote for the day, and *Magic Casements*, which is more general, having been compiled from the experiences of many counselors in the building of programs for young people.

No greater problem will face the camp leader than that of recreation, which so

often is the weakest part of the camp's program. The facilities available in the form of tennis courts, bathing beaches, etc. will provide for some more or less undirected recreation. Archery is a sport which though fascinating to young people is little employed. For indoor activities there are innumerable games which may be used to the complete interest of the group, but they must be well chosen, with a careful eye to the age and inclinations of the people involved. Another helpful and novel day's entertaining is in the teaching of foreign games—battledore and shuttlecock, for instance, or pelota. And a word of warning—do not forget that the group may be tired and that quiet recreation is often more helpful than active play.

Closely correlated with recreation, but infinitely more creative, is the use of interest groups or hobby hours, under such titles as *Nature Study*, *Photography*, *Art-craft*, *Books and Poetry*, or *Woodcraft*. Some camps have set aside one hour in the morning for these groups, and have made opportunities for further work during the afternoon recreation period. The large number who elect to come to the hobby group, when recreation is being offered simultaneously, are the only necessary testimonial to the value of such a scheme. For the five- to ten-day camp this is an especially helpful device, and one which serves not only the immediate purpose of keeping up interest, but in addition the far more important functions of (1) teaching thorough and careful craftsmanship, (2) opening the student's own possibilities to himself, (3) offering something with definite hold-over value for the post-camp days.

Another valuable suggestion made by a

group who tried the experiment is to set aside some time during the day for a reading-hour. Even if no definite time is designated for reading, it is a good idea to have a shelf or bookcase filled with books of general interest to young people, which they can read on their walks, in their rooms or under the trees. Such books may be gifts from friends, young people's groups in the diocese, or may be purchased from camp funds, new books being added each year.

On this bookshelf it would be a fine idea to have some volumes that would be good resource material for any group attempting to do some creative and constructive work in the class periods. In connection with group discussions and the planning for enterprises and activities, some group may venture to write and produce a play or pageant. In the November, 1927, issue of *The International Journal of Religious Education* there is a brief and descriptive article on *An Experiment in Creative Dramatics*, by George R. Bell, which tells in a simple way how the experiment was made. Another group might venture to write hymns, poems, prayers, and litanies, possibly some of these being used at one of the camp services. A group may wish to write and arrange for their own Preparation Service, possibly considering as one group did a series of hymns on the different periods of Jesus's life, His boyhood, manhood, temptation, the Camp Pastor giving a brief talk in between each hymn.

The planning of the worship program is of great importance for any camp. The use of the *Morning Watch* is advocated elsewhere in this article; vesper services with appropriate ritual, which are prepared without prohibitive labor, will add greatly to the effect of the worship. It is essential to study the physical conditions of one's surroundings when planning outdoor services. Candlelight services should be avoided where prevailing winds distract the participant's attention; uncomfortable kneeling or sitting postures render worse than useless the most beautiful service.

The boy or girl who comes to the summer camp may have come for any one of

a dozen more or less worthy purposes. No matter what his purpose, the camp will have succeeded in its mission if its members return home with this prayer, articulate or merely sensed, in their hearts:

God grant us wisdom in these coming days,
And eyes unsealed, that we clear visions see
Of that new world that He would have us build
To Life's ennoblement and His high ministry.

SUGGESTED BOOKS

Camp Management:

Magic Casements, Woman's Press, \$1.25.

The Morning Watch, by John R. Mott. Association Press, \$.05.

Recreation:

Handy, Lynn Rohrbough, 510 Wellington Avenue, Chicago, Ill., \$2.50. An excellent handbook for outdoor and indoor activities.

Phunology, E. O. Harbin. The Heidelberg Press, \$1.50. The Book of Good Times containing 1,000 games and stunts.

Paradology, E. O. Harbin. The Heidelberg Press, \$.75. 400 Parodies and Songs for Fun and Fellowship.

Parties That Are Different, Ethel Owen. The Abingdon Press, \$1.00. Twelve parties of originality.

Ride a Hobby. Woman's Press, \$.30. The Why, How and What of Hobbies.

All Night With the Stars, Louise Brown. Woman's Press, \$.30.

Nature Magazine. \$.25 a copy.

Services for the Open:

Services for the Open, Laura I. Mattoon and Helen D. Bragdon. The Century Company, \$1.00. Twenty-nine beautiful services for the out-of-doors.

Songs of the Out of Doors. Woman's Press, \$.30. Finding God in the out of doors through poetry, the Bible and song.

Three Vesper Services. Woman's Press, \$.30.

Beside Our Camp Fires, Suzanne Weddell. Woman's Press, \$1.25.

Candles That Burn. Woman's Press, \$.30. Although the above book and bulletin was written for the Girls' Reserve Movement, with a little adaptation much of the material will be valuable for other groups.



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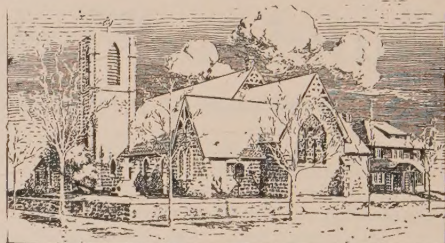
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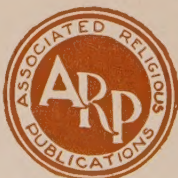
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